

GODS HVS BANDRY:

THE FIRST PART.

TENDING TO SHEW THE
DIFFERENCE BETWIXT THE
Hypocrite and the true-hearted
Christian.

AS IT WAS DELIVERED IN
CERTAINE SERMONS, AND
is now published

By WILLIAM WHATELY, Preacher of the
Word of God in *Banbury* in *Oxfordshire*.

MATTH. 7. 21.

*Not euery one that saith vnto me, Lord, Lord, shall enter in-
to the Kingdome of heauen, but he which doth the will of
my Father which is in heauen.*



LONDON,
Imprinted by *Bernard Alsop* for *Thomas Man*, and are
to be sold at his shop in *Pater-noster-row*, at the signe
of the *Talbot*. 1 6 2 2.

72073074



TO THE CHRISTIAN READER.



It is a thing I thinke, good Reader, if not impossible, yet exceeding difficult, for a Minister of Gods word to open his mouth with so much discretion, but that if hee seeke to beate downe the false hypocrite, the weake Christian will come betwixt, and take the blow vpon his owne head, which was neither meant nor due vnto him; and contrarily, if he seeke to raise vp the weake Christian, the presumptuous hypocrite will by and by lay hold on those words, and peruert them quite, to the nourishing of his foolish securitie. My care hath beene to tread so euen a path in the following Treatise, that I might not giue any iust occasion to the such mistaking of either party. And I hope I haue so tempered my pen, that the poore Christian shall not (vnlesse in an ouer-extreame brunt of tentation) be lesse able to enioy his proper consolation for any thing that hath beene here vttered, to the discarding and amazing

To the Christian Reader.

of hypocrites; nor the hypocrite (vnlesse out of an extremity of wilfull blindnesse) be able to nestle himselfe warme, in the misappling of comforts intended to those alone, that bee such as hee alone seemeth to be. Now what thou art that shalt reade this booke, I cannot possibly know; and how thou wilt censure of me for it, as I cannot coniecture, so neither will I be carefull or trouble my selfe about it. If thou shalt commend me, I hope I haue a little better insight into mine owne imperfections, than to bee tickled with thy prayes, which perhaps thine ignorance, or partiality may giue, rather than any desert of mine (which I know to bee none at all of any good thing) may call for and challenge: but if thou shalt reproach and dispraise me, sure I should haue both more wit, and somewhat else to doe, than to make any account of thy disliking and censorious words; knowing (as I doe know well enough) what thou art, my fellow seruant, not my Master; a fellow-prisoner, not a Iudge. Wherefore if thou beeest wise, saue a bootlesse labour of speaking either well or ill of mee; neither of which can aduantage thee, or doe me any good or hurt; and rather bestow thy selfe in reaping some profit by that which I haue here written, with a desire and intention of profiting thee. If I haue spoken what thou knewest not before, now informe thy selfe: if what thou knewest, but consideredst not, now digest thine own knowledge, and (hauing an addition of one more witnes to the truth thou didst formerly confesse) know it surer, know it better. If I seeme to thee to vtter truth, imbrace it, because it is truth; if to erre, consider

consider by what reasons thou canst conuince me, of hauing erred; and let mine error occasion thee with more firmenesse to cleaue to the truth. In a word, thou mayest (if thou wilt) get some good by reading; if thou wilt not, who can helpe it? And (that I may bee bold a little to touch the fore of those that reade bookes, specially Sermons, which yet there be not many that will reade) let mee put thee in mind, that the common fault of hearers, is incident to readers also: they heare alone, to be iudges of the speakers gifts, or to censure his imperfections: they heare not with any intention of reflecting their thoughts vpon themselues; to censure themselues, and find out their owne faults. So in reading Sermons, the greater number reade only to see what a man can say: to iudge of his learning, reading, wit, phrase, &c. and to carpe at his defects in any of these. Long enough may such both heare and reade, afore either the pen or the tongue will conueigh any goodnesse into their hearts. Wherefore if thou please to bestow paines in perusing these Sermons, reade them with none other intention, but that one of trying thy selfe, whether thou beest an hypocrite, yea or no; so dare I promise thee some fruit of thy reading: for either (in finding out thine hypocrisie) thou shalt perceiue thine unhappinesse, and bee capable of helpe; or else (in meeting with vprightnesse) thou shalt enioy thy good estate, and be encouraged to proceede. Thus with my best prayers to God for thee; and the good successe of all good labours to doe thy soule good, and with a request of reaping one particular

To the Christian Reader.

prayer of thine for me, if thou reapest any good by
these lines, I bid thee kindly farewell, and rest

From my Study in Ban-
bury. April 6.
1619.

couetous of thy soules
health,

William Whately.

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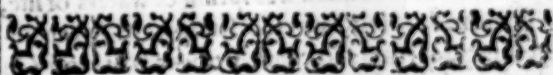
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G O D S
 H V S B A N D R Y:
 T E N D I N G,
 T O S H E W T H E D I F F E -
 R E N C E B E T W I X T T H E
 Hypocrite, and the true-hear-
 ted Christian.

Iohn 15. 1.

*Euerie branch in me that beareth not fruit, he taketh
 away; and euerie branch that beareth fruit, he prae-
 neth, that it may bring forth more fruite.*

C H A P. I.

wherein the Text is opened.



*He kippes of the wise doe feede many,
 saith the wise Salomon. How tru-
 ly was this saying verified in our
 blessed Saniour Iesus Christ, who
 (being the Wisedome of his Fa-
 ther) delighted (as it was fore-
 told of him) to open his mouth in a Parable, and to ut-
 ter dark sayings of old. And as in the whole course of
 his*

his life, his mouth was a well-spring of waters of life, euermore sending forth the streames of sweete refreshing doctrine; so chiefly towards his end (in the fore-sight of his neere approaching departure) doth hee enlarge himselfe more than ordinarie, in diuers most worthy speeches, to instruct and comfort his sorrowfull Apostles. In this Chapter amongst the rest, intending to perswade them to goodnesse of life, he layes downe certaine grounds as a foundation, whereon to raise his purposed exhortation. One ground standeth fast in these two Verses, which containe a sweete and comfortable Parable, wherein our Saviour sets out the care, that himselfe and his Father take of his Churches welfare. Himselfe he compareth to the body of the Vine, from whence the sweete sap of all heavenly graces, is plentifully deriued to euery branch, according to the capacity and measure of euerie one. His Father he compares to an Husbandman, who doth plant, and mound, and dresse this Vine: and last of all, gather the fruit thereof in his owne eternall and vnspokeable glory and praise. And (that the matter may be better noted) he prosecutes this part of the comparison more at large, shewing the principall husbandry of GOD the Father about this Vine. This husbandrie is set out by the subiect and parts of it. The subiect of Gods husbandrie is described by the common nature and different kinds thereof. The common nature is in those words, *Euery branch in me*; that is, euery professor of Christian religion; euery one that maketh himselfe or others beleeue, that hee beleagueth in Iesus Christ,

Christ, and imbraceth the heavenly doctrine of the Gospell. Faith in Christ maketh a branch, I meane the externall profession of faith; and if it be true, then doth it make a true branch; if hollow and fained, then a branch alone in appearance. The kindes of branches are two; some that do not bring forth fruit, some that doe. Some professours of religion are sound-hearted, and some are hypocriticall. And the care of the Lord extendeth it selfe to euery particular professor of either kindes: of those that carrie a shew of beeing Christians, some do liue a godly life in the sight of the world, and some doe not; and the Father of Heauen carrieth himselfe, as becometh his Wisedome, Iustice and Goodnesse vnto both. And this is the subiect of his Husbandry.

The partes of it are two; and those different, according to the different kinds of branches; *The unfruitfull branch he cuts off*: that is, the hypocrite he doth bring to eternall destruction, fitting and ripening him for hell, by more and more separating him from Christ, and all the benefits of Christ, till hee haue finally brought him to damnation. Euery false Christian, whose life is not in some degree and good measure agreeable to his profession, is by God plagued and punished with eternall death; and euery of Gods ordinances, and whatsoeuer else befalleth him, is turned (through his owne wickednesse, and Gods iust hand against him) into a meanes of working out, and increasing his damnation. And this is one part of the Lords Husbandry, his seuerity against hypocrites. The
second

second part is that, that concernes good branches, representing the goodnesse of God or the sound-hearted Christian, set out in the matter, and end or effect of it. The matter is *purgine* or *pruning*. The Gardener with his pruning-knife doth cut off such vnprofitable and luxuriant twigges from the branches, as would hinder the increase of grapes: so God by diuers meanes which hee hath in a readinesse, and by name, afflictions, sanctified to that purpose, doth diminish, subdue and mortifie the corruptions and disordered affections of his true-hearted seruants, which would else hinder them from liuing in holy and Christian manner before him. The end of this pruning, and also the effect (for these two termes are often incident, yea alwayes, if a wise and sufficient worke man haue the managing of any businesse) is no hurt to the branches, but euen the greatest good that may be, for the increase of their fruitfulnessse, the causing of all vertues to grow in them, and the enabling of them more and more to conforme their liues according to the doctrine of godlinesse. And such is the order and meaning of this verse. Now I proceede to collect some necessary poynts of doctrine from thence.

CHAP.

CHAP. II.

*Shewing that there is a mixture of hypocrites
with true Christians in the Church,
and why.*



Ifst then let vs marke, that our Sauior distinguisheth the branches in the Vine into two sorts; fruitfull and vnfruitfull. Questionlesse wee may conclude from hence, that Christ meant to teach vs, that in his visible Church, there should be a mixture of true-hearted Christians and hypocrits. In the societies of men professing the true Christiā religion; neither are al true, neither are al false: but some honest, sound-hearted, vpright Christians; other some, hollow, dissembling, hypocriticall actors of Christianitie. Some are in very deed and substance, that that they are called and taken for: others haue a meere and bare name of Christianitie, and nothing within them answerable to that name. This is the point which our Sauiour teacheth also in the Parable of the Grounds, whereof among foure kinds, one alone prooued good. So in the Parable of the field which had Tares sowed in it; together with good Corne: in the Parable of the Draw-net, that gathered not good Fish alone, but much vnprofitable filth withall. So much also doth *Paul* signifie, when he telleth vs, that all are not Israel, which are of Israel; and that hee is not a Jew, which is one without, but he which is one within. And againe,
of

Math. 13. 1.

24. 47.

Rom. 9. 6.

2. 18.

1. Cor. 10. 5.

1. Iohn 2. 19.

of the Congregation in the wilderness, hee affirmeth, that though all did eate of the same Spirituall meate, and drinke of the same Spirituall drinke, yet God was not well pleased with them all. And Saint *Iohn* affirmeth in plaine termes, that all are not of vs (in truth of heart) which are amongst vs, in shew of profession. To this truth the continuall experience of all Ages yeeldeth a manifest and lamentable testimony. In *Adams* family (the mother Church of all the world) there was *Caine* as well as *Abel*, both offerers to God: but the former in a false semblance of pietie; the latter, in the truth of faith and deuotion. In the Arke were accursed *Cain*, and blessed *Shem*. In *Abrahams* house, scoffing, wilde *Ismael*, and religious *Isaac*. In *Isaacs* house, plaine-hearted *Jacob*, and the murdering-minded *Esau*. So in the wilderness, gaine-saying *Core*, with his accomplices *Dathan*, *Abiram* and the rest, as well as *Moses*, *Ioshua* and *Caleb*. In after-times, *Elies* sons (a paire of prodigious dunces, ill liuing and dumb Ministers), as well as faithfull *Samuel*, the Lords true Prophet. A *Saul* and a *Dauid*; an *Achitophel* and an *Hushai*; and so vpwards euen to Christs family, and there was a *Judas* and a *Peter*. What Church can be free from dissemblers, if this little domestick Church, that had such a Pastour and such members, had yet a Diuell lodging within it? Wherefore it was so too in the times of the Gospell; halting *Ananias* and *Saphira*, as well as iust *Barnabas*; Corinthian flaunters, as well as true Teachers: yea, and which is more to be wondred at, false Apostles as well as true, disperfed here and there

there in all Churches. Loe, how Christs floore hath chaffe, as well as wheate lying in it; and his field hath Goates as well as Sheepe feeding in it. Let vs inquire a reason of this mixture, both why some be false, and why some be true. Of the former, we must fetch reasons from Man, from Satan, and from God. From Man; because hypocrisie is one of the euill weeds that doth naturally grow in his corrupt soule, it being verie agreeable to his naughty heart, to dissemble goodnesse in some cases; and hauing seene the truth, to make shew of yeelding, though in heart he yeeld not vnto it. For oftentimes the truth is laid open so clearly before the eyes of his minde, partly through the euidence of outward prooffe, partly through the inward light of illumination, as hee cannot but acknowledge it, as the eye cannot choose but see such objects, as are set in conuenient manner and distance before it. Yea, many times custome, education, and bringing vp in commonly-receiued truths, doth so accustome and wont the minde vnto them (as vsuall eating doth the pallate vnto some kinde of foode); that hee cannot tell how to deny them; yea, that for his credit sake, and out of a desire to be well respected amongst his neighbours, he cannot but bee forward in declaring his opinion of them. Nature therefore will attaine to the knowledge and profession of diuine truths, with the bare helpe of a common grace of inlightning: but the true doctrine of godlinesse, is so contrary to the most beloued lusts of men, so opposite to their naturall corruptions, and tendeth so wholly to beate them

Reasons why
some be hypo-
crites.

1. From Man.

them out of themselves, and to bring them in subiection vnto GOD, that through the strength of these corruptions, and that voluntarie slauerie wherein they remayne willingly enthralled vnto sinne, they neither will nor can (indeed they cannot, because they will not) giue a dutifull and submissiue entertainement thereunto, and so become but hypocrites at the best. So that it is no more wonder, to see a man prooue an hypocrite, then to haue a Crow prone blacke: for the Crow doth not more naturally bring blacknesse into the world with her, than a man doth bring with him guile and dissimulation; seeing hee hath in him so much imperfect goodnesse, as will make him receiue the forme of godlinesse, but withall so much tyrannizing badnesse, as will not giue him leaue to receiue the power of it.

1. From Satan.

Againe, the diuell is very busie to water and cherish the seedes of guile, that are borne and bred with vs, and within vs: for out of his malice, he is very desirous to keepe men from saluation, and to hold them vnder his owne command and tyranny. Wherefore if hee cannot retaine them still, as his absolute and professed vassals; yet hee takes great paines to maintaine a more secret dominion ouer them, and to become the Lord of their hearts, in a more priuate and vndiscernable manner.

Iohn 12. 31.

Wherefore when hee is cast out from a manifest domineering ouer them, by the shining of the Lampe of true religion within them, as Christ fore told that he should; yet still he striueth by craft, and pollicie, to keepe possession of the turret of their hearts,

hearts, as being loath to bee beaten out of his old and long vsurped kingdome, so long as any one defensible fort remaineth. Now the diuell worketh effectually in the children of disobedience (as the Apostle testifieth), and so finding them full apt to dissemble, and making the matter worse by his forcible tentations, and subtrill insinuations, it is no maruell if many come no further than to bare shewes; especially seeing men are vsually so carelesse in searching themselues, and in resisting his tentations.

Ephes. 2. 2.

Last of all, the Lord of Heauen doth most iustly punish a number of men, that liue within the visible Church, by giuing them ouer to the diuell, and their owne hollow hearts, to be beguiled and deceiued with outward appearances of goodnesse, so to auenge himselfe vpon their carelesse or wilfull contempt, or neglect of the offers of grace made vnto them: for where the doctrine of saluation by Iesus Christ is in any degree made manifest; there doth God proffer the spirit of grace withall, and is readie for his part to bestow it. But when men doe neglect or reiect this goodnesse, making more account of the base vanities of this world, then of those most pretious treasures, offered vnto them by the Lord; then doth hee most righteously depart from them, and turne them vp into the hands of Satan, to be blinded and hardned by him, and of their owne corruptions to be kept vnder, and vanquished by them, that so hee may most holily accomplish his most wise and eternall purpose, of glorifying himselfe in their iust dam-

3. From God.

nation at the last. And thus there is a kind of working of God, as well as of Satan and men, in the hollownesse of them that bee hollow; the Lord carrying himselfe most righteously and wisely: the diuell and men most wickedly and foolishly: he intending and attaining his owne holy and good ends, they following and seeking after their owne abominable and vnholie desires. And thus we may plainly see how it comes to passe, that many hypocrites are found in Gods house.

Reasons why
some be true
hearted.

1. From man,

Now vpon what reasons stands it, that all be not as bad as any, but that some doe sincerely imbrace Christ? the reason of this also must be taken from Man, and from God. From Man; because hee is in his very making, capable of truth, and a subiect of that nature, as may haue truth wrought in it by good meanes; euen as the blind mans eye, because it was a mans eye, was capable of hauing the power of seeing wrought in it. For it is a very false and cauilling exception, that is taken to the doctrine of mans seruitude to sinne; when it is inferred hence, that a man is turned into a stone or trunk. Nay, man hath a soule indued with those naturall faculties, which may receiue the impression of grace, by meanes which God doth sanctifie for that purpose. Indeede so farre is he subiect to the dominion of sinne, that hee wanteth all actiue power of conuerting himselfe to God; but yet such naturall faculties remaine within him, as that hee wanteth not a passiue power of being conuerted, if God conuert him. Let a mans leg bee cut, and though of it selfe it will nor heale or knit together

gether againe; yet it hath a power of being healed and knit againe, by the meanes of some playster or medicine skilfully applyed: but cut a sticke of wood, or breake it in peeces, and no playsters will make vp the wound, or knit the broken peeces together againe. So is it with corrupted mankinde; and this is all, that the truth of Gods Word will giue vs leaue to ascribe to man, as a reason of his being truely ingrafted into Christ, he is capable of such a worke of Gods Spirit.

But the Principall and onely actiue cause, is Gods power and goodnesse, that cause, beyond which, it is a madnesse to enquire for any other cause. The Lord doth please to bestow effectual grace vpon those, whom he will receiue to mercie; whereby they haue not alone their mindes enlightened to some perceiuing of the truth of Gods word, but also their wills, by the mighty operation of the holy Ghost, subdued to the obedience of the same. So by the infusing of a new life into them, they are inabled to become such, as hee doth wish them to be, and as themselues desire to be accounted. Were it not for this grace, all in the Church would be hypocrites as well as any: but it pleaseth the Lord to bestow that grace vpon one (whom he hath inabled to desire it, that hee may graciously bestow it), which to another hee giueth not, but leaueth him to his owne carelesnesse of it; that (missing it by his owne default) his blood may bee vpon his owne head. So the perdition of hypocrites is of themselues, because they willingly refuse the goodnesse of God, which hee doth offer

2. From God.

them; the soundnesse and happinesse of the Saints of God, is of his free grace, that breakes the yoke of sinne which held them vnder; and makes them willing of vnwilling, and able of vnable, to turne themselves vnto him. For to imagine (as some will needes doe) that the Lord doth deale no more bountifully with one, than with another, of the members of the Church; but that the cause why one becomes an hypocrite, the other preuaileth to vprightnesse, is meereley and wholly in themselves, is a fancie (I thinke) so contrary to all, both Scripture, and experience of Gods Saints, that hardly can any be deceiued with it, but hee that neuer felt what it was to be vpright, and whence it came. And thus haue we laid before you the truth of this point

CHAP. III.

*shewing the description and sorts
of hypocrites.*



Ow it is very requisite, that wee make a plaine and sound explication of it, to the intent, that euery man may discerne of himselfe, and of his owne estate, whether himselfe be an hypocrite yea or no. Wee will therefore doe our best to lay the matter open clearely, that it may bee euidently discovered (to them that will take the paines of inquiring about the point) who is guilefull? who without guile? and for this purpose it is necessary

to

to stand vpon these foure heads: First, to shew what an hypocrite is: secondly, to shew the diuers sorts, or rather degrees of hypocrites: thirdly, to let downe some generall notes of difference betwixt the true-hearted and the hypocrite. Lastly, to declare more particularly the agreement & disagreement of them both, in foure principall and maine graces, whereof the one hath alone the shadow, the other the substance; that is, first, in knowledge; secondly, in faith; thirdly, in repentance; fourthly, in good life, or in obedience.

First then, for the describing of an hypocrite, we must make vse of a necessary rule of Logicke, which bids vs to define the concrete by the abstract as they terme it, as no man can possibly declare what a white thing is, but by conceiuing and expressing what is whitenesse; nor what a proud man is, but by vnderstanding what pride is; nor what an hypocrite is, but by knowing what is hypocrisie. And againe we must vnderstand, that vertues and vices do not denominate their subiects, vnlesse they be in them in so high a degree, as to preuaile and be predominant ouer their contraries: as nothing is called white, but that in which whitenesse so preuaileth, that it partaketh more of white, than of any other colour: and if a thing doe so pertake of whitenesse, we call it white, though it faile much of the whitest whitenesse that may be. So is hee called a proud man, in whom pride preuaileth; an infidell, whom infidelitie ruleth; a reuengeful man, in whom reuenge doth beare sway; and a couetous man, in whom couetousnesse raigeth. And so must wee

What an hypocrite is; viz;

likewise conclude in the present matter, that hee is an hypocrite, in whom hypocrisie preuaileth and beareth rule.

A professor of Christian religion, in whom hypocrisie ruleth.

To the making of an hypocrite therefore, three things must concur: first, a fit subiect; *viz.* such an one as doth (at least in appearance) professe himselfe to be a Christian, and to beleue in Christ. As nothing can bee called an vnfruitfull branch, if it bee not a branch; so neither can any man bee termed an hypocrite, vnlesse at least externally he bee in Christ: in this meaning, as wee now take the word hypocrite, in opposition to a sound member of Christ. Secondly, there must be in that subiect an adiunct, that vice of hypocrisie; and thirdly, this vice must bee in that subiect, in such degree as to beare to rule; and to bee, as they terme it, predominant. Wherefore for our further information in this matter (which is most exceeding needfull to be very distinctly knowne and conceiued of) wee must search into the nature of that crooked, selfe-couering and selfe-couening vice of hypocrisie, about which wee neede not goe farre, but alone turne our thoughts to the Apostles description of it, *viz.* that it is a forme of godlinesse, without the power thereof. It a false fained goodnes, a goodnesse alone painted, and put on, and counterfeited. In plaine words thus you may describe it; A corruption of the will, whereby it inclineth it selfe to seeme good, by doing some good, and leauing some euill for ones owne sake. For euery man is naturally desirous to haue other men esteeme him good, and to esteeme of himselfe also, as of one that

What hypocrisie is, *viz.*

2. Tim. 3. 5.

A corruption of the will, inclining it selfe to doe some good, & leaue some euill for ones owne sake.

that is good; and because, neither will his neighbours conceiue so of him, neither can hee so conceiue of himselfe, without some ground for such conceit; he is therefore willing to doe something that may worke in others, and in himselfe such an opinion of him, and to auoyde some other things, that might procure the contrary opinion. Yea, every man naturally is willing to be happy, and willing to think, that he shall be happy, yet because this thought cannot be maintained, without some colour of reason, hee is also willing to doe some things, that he may thinke will further his happiness, and auoyde some other things that will hinder it. Now when a man that liueth in the Church, out of these naturall desires, that are inseparably vnited to his reasonablenesse, doth incline himselfe in some things, to yeeld to the Doctrine of Religion, that so he may serue his owne turne, in fulfilling his owne desires: this is false goodnesse, goodnesse alone to the eye; it is called goodnesse, as a false shilling is called a shilling, because it looketh like a shilling, hauing the same stampe, and a little siluer at top, though in the midst it be nothing but brasse, or some such base and vnworthy matter. If a man (May) be moued for his owne credit or ease sake, yea, or for his owne saluation sake, to be willing to do some good, that God in his word commandeth; and to forbear some euill in the same Word condemned, and not to be willing to doe all good commanded, and auoyde all euill forbidden; this is but guilefull hollow, imperfect, dissembled goodnesse, so esteemed by men, and so

appearing to them, that can looke alone vpon the bark and outer rinde of things, not so appearing to the pure eyes of God, nor so accounted in his true iudgement, that searcheth into the marrow, and pith, and depth of all things. For God himselfe is the chiefe good, and in a manner the onely good, neither is any thing good, but by participation from him; and so that goodnesse which is not (as it were) deriued from him, as from the originall of it, nor directed to him; as to the scope and end of it, because it hath nothing to doe with him, therefore indeede is not goodnesse, whatsoever shew it may carrie to the world. So that as true goodnesse, is a will to bee good in all things for Gods sake; so is false goodnesse a will to seeme good in some things for ones owne sake. Ease may moue a man to doe some good, and auoyde some euill, so may credit, so may profit. Now if any of these things doe chiefly and principally worke vpon our wills, as the motiues and ends of our actions, then is that goodnesse but hypocrisie and seeming goodnesse; and that man who liuing in the visible Church, suffers this vice (of being induced but to some good things, not all; and withdrawne but from some euill (not all) for his owne credite, profit, ease, or the like cause, not Gods sake onely or principally) to sway and beare rule in him, he is an hypocrite. But when and in whom doth this vice preuaile? may some man say, I answere; euen then, and in that man, where and in whom it is not seene, opposed & resisted by the spirituall weapons of frequent confessions, hearty petitions, earnest lamenta-

Hypocrisie ruleth where it is not seene and lamented.

mentations, and diligent application of the word of God against it for to beate it downe: for all vices must be distinguished into two kindes: some are more fleshly and grosse (as I may terme them) that doe follow the temperature of the body, and their strength and weakenesse doth much what depend vpon the constitution thereof: such are wrath and choller, gluttony and filthinesse, and diuers other like. Now it is not of necessitie, that these vices bee actually in all the corrupt generation of *Adam*; alone they are in euerie one (as I may terme it) virtually, so that if the same soule were put into another body, whose temperature would fit the turne of those vices, it would be as plentifull in them, as any other man is, or as it selfe is in any other vice. Now there are other vices of a more spirituall nature (as I may terme it), I meane more immediatly and principally flowing from the corruption of reason and of will, and from the natiue defilement of the soule, in its chiefe faculties; such as are pride, vnbeliefe, forgetfulnesse of G O D, vnconscionablenesse, and by name, this hypocrisie. And these last kind of vices are in all men indifferently since the first sinne of *Adam*, by whom all became dead in sinnes and trespasses; though it must not bee denyed, that in some they grow more head-strong, than in others; and doe more manifestly and violently shew themselues, according as they are more or lesse nourished with meanes and occasions, and (as it were) soyled with helpes and opportunities fit for them. And as for all these vices, there doe they preuayle, and there they

An hypocrite
is a professor
of Christiani-
tie, that doth
not see and re-
sist his hypo-
cristie.

Not the ha-
ving, but the
not oppug-
ning of hypo-
cristy, makes an
hypocrite.

they must be called predominant, where they are not obserued, bewailed, acknowledged, oppugned, and that by spirituall weapons, and that constantly. For it is most vnderstandable, that whersoever any vice is, there it ruleth, vnlesse it be mortified and crucified by the spirit: that is, by spirituall means and ordinances, faithfully vsed, wherewith Gods Spirit faileth not to worke; and it is as certaine, that this grand member, or lim rather, of the body of death, which we all bring into the world with vs (I mean) hypocrisie is in euery man; wherefore it hath dominion in him, vnlesse it be, as was formerly spokē, discerned and oppugned. And therefore also it is great reason, that such one should receiue his name from hypocrisie; & be intituled an hypocrite. And so I would think, an hypocrite may be fitly called a professor of religion, that doth not see, bewaile, and fight against his owne hypocrisie, that is, his aptnes to make a shew of goodnes, by doing onely some things that are commanded, and auoyding onely some things that are forbidden for his owne sake, not indeuouring to doe, and auoyd all such things for Gods sake. And this thing is worthy to be diligently marked, that I spake of the predominance of vice, because it is of maruellous great vse, for the true triall of our selues, according to those things that afterwards shall be set downe for that purpose. For not euery one that feeleth in himselfe some of these signes, and effects of hypocrisie, that shall be named, is by and by an hypocrite: but he that hath them in him, and takes no care to find them out: or if hee must needs find them out, continueth not to make

make warre against them by prayers, and teares, & the sword of the spirit, and the like weapons of our Christian warfare. And of the description of an hypocrite hitherto. I goe forwards to shew you the sorts or kinds of hypocrites: for well may wee say, that a notable difference in degrees, may giue iust occasion of distributing the things so differing, into diuers kinds, as the Scripture diuideth the heauenly Bodies into the greater light for the day, and the lesser light to rule the night.

CHAP. IIII.

Of the diuers sorts of Hypocrites.

AND of hypocrites within the Church, if we marke, we shal find two kinds; the greater hypocrite, & the lesser hypocrite: the grosse hypocrite & the close hypocrite; both well called hypocrites, because in both, that vice preuayleth; and yet the one distinguished from the other by the names of greater and lesser, or grosser and lesse grosse, because the degree of preuailing in one, is farre higher and fuller than in the other. As euen of Leapers, some were not so much leprous as others; though both leapers & vncured. And of diseases, some are more vehement than others, though both mortall. And of wounds, some are deeper and broader than others, though both deadly.

Now a grosse hypocrite is he, in whom hypocri-
sie

Of hypocrites there are two kindes, the grosse hypocrite, and the close hypocrite.

The groſſe hy-
pocrite is he,
that knowes
himſelfe but
ſo diſſemble,
and yet cares
not for it.

ſie ſo farre preuaileth, that he knowes himſelfe but to make a ſhew of goodneſſe, for ſome ſiniſter reſpect, and yet cares not for it, out of the moſt exceeding ſtony-hardneſſe of his heart. This hypocrite hides himſelfe from the world, but not from himſelfe; he couſens others, but himſelfe doth not deceiue himſelfe: for hee is full well acquainted with his owne intentions, and perfectly priuy to the windings of his behauiour, in very deed ſometimes, euen ſmiling to thinke, how he beguiles the world with a certaine fineneſſe of outward carriage, and ſeeming. Many a man maketh a ſhew to be religious, by doing diuers good things, in the meane ſpace knowing full well, that he doth not in heart regard any of theſe things, but alone that hee thinkes it fit ſo to wooe the times, or to fiſh for the fauour of ſome particular man, or to compaſſe ſome or other of his owne earthly, and ſelf-reſpecting proiects. Many a pariſhioner commeth to Church vſually each Sabbath, and receiueth the Sacrament commonly when his neighbours doe, who doth in his heart no more eſteeme of Church nor Sacraments than a very Pagan; and ſo much hee doth know by himſelfe too, and yet is neuer touched with any remorse of heart, for his ſo palpable, and to-himſelfe-euident diſſembling. Yea, it is to be feared, that many a Diuine ſtudies hard, preacheth (not learnedly alone, but) holily (too for matter and words); and yet in his owne ſoule maketh no more account of preaching, than of a play-booke, but that hee ſeeketh by this meanes to liue in the world, and to attayne a Benefice. Many
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a sonne and seruant of a godly father or master, will hearken diligently at Sermon, and bring home (by memorie or writing) all the substance of the Sermon; yea, and be diligent at prayers in the family, and perhaps also pray himself, with very good and commendable petitions and words; when as all this while he is guiltie to himselfe, of making no reckoning of any goodnesse; and in truth careth for, nor thinketh of any thing else, but winning the fauour of his parent or master, or credit and reputation with those amongst whom hee liueth: and yet his soule is no more moued with sorrow, for this his most grosse guile, then if he were the truest-hearted person vnder heauen. For in truth, of all sinnes in the world, nothing doth bring a greater extremitie of deadnesse, and senselesnesse vpon the soule, then this abominable hollownesse, when it preuaileth in this degree, that now I am intreating of. Such hypocrites as these were *Absolon* and *Achitophel*. Did not *Absolon* know, that hee regarded not the religion of a vow? Did not *Achitophel* know, that he made nothing of Gods house and the sacrifices: but (euen as a staule) the better to attaine the fauour of *Dauid*, and his owne aduancement? Doubtlesse they were well enough seene in their owne purposes and proiects, and could not but confesse at the barre of their owne conscience (but that they would not consider of it), that in very truth they did but serue themselves (and not God) in all their seeming religiousnesse. Such hypocrites also were the greater number of the Pharisees, which made our Sauiour Christ,

Phl. 1. 15, 16

The olde hypocrite, is hee which is an hypocrite, and yet doth think himselfe vp-right,

James 1. 12

Christ, so tart and earnest against them at all times; for well did hee see, that they did all their good workes to be seene of men; and that their formes of pietie and godlinesse were meere paintings, and that they regarded nothing, but to make themselves great in the earth, and euen vnder colour of long praying, sought onely to deuoure widowes houses. Such also were those Preachers, of whom the Apostle affirmeth, that they did teach Christ not purely, but of contention, as it were to put downe *Paul*, and to winne the Garland from him, and so to adde affliction to his bands. And these be grosse hypocrites.

Now there are a sort of dissemblers, not so notorious nor so grosse as these, and yet still vnder the power and dominion of guile; who thinke themselves to bee true Christians, and make account, that they haue that religion and piety, which they seeme to haue, and yet in very truth haue it not; but (as *S. James* speaketh) deceiue their owne selues, as well as others, though the worst for them is, they cannot deceiue God. There are a number of professors of Religion in the Church, of whom all that know them, haue a very good opinion: supposing them to be most worthy Christians; yea, which in their owne hearts doe verily thinke of themselves, that they bee indeede the sonnes and daughters of God, and that they serue him, and not themselves; when as in very deede, they doe nothing else but coulsen themselves, and the whole world; for within, they also are very rottennesse, and serue themselves alone, and not the Lord Iesus Christ. Such

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an hypocrite was the Apostle *Paul* before his calling, who was strict in all the Legall obseruations, and vnrebukeable before men, and zealous of the Law, and (as he thought) earnest for the God of his fathers; yea, who was alieue before the Law came (in his owne esteeme) and made full account to goe to heauen; and yet for all that, hee was but a whited tombe, and a rotten carkasse; a Iew without before men, not within before God, as himselfe afterwards did know, how (euen by experience of his owne case) to distinguish.

Now if any man demand, how it should be possible for a man so farre to beguile himselfe, as to thinke, that he hath that vertue indeede, which he hath alone in shew? The answer is; that children and fooles, will easily take a guilded copper ring, for a ring of gold; and so blindnesse and want of vnderstanding is the cause, that many men doe so farre mis-take themselves. And againe, the answer is, that many a man thinkes himselfe a great scholar, whose learning yet doth nothing excell his neighbours: because hee compareth himselfe with himselfe, and doth not prooue himselfe by exercises of learning, and by comparing himselfe with others: and so, many a man esteemes his estate to be very good, when indeed hee is a plaine bankrupt, and oweth more than he is worth; onely because hee is slacke and carelesse in casting vp his reckonings: euen so the close hypocrite is an hypocrite, and yet knowes it not; because out of his abundant selfe-loue (which makes him giue ouercasie way to a good perswasion of himselfe), hee is loath

Philip. 3. 6,

Acts 11. 3.

Rom. 7. 9.

The close hypocrite accounteth himselfe vpright alone out of ignorance, or for want of searching into himselfe.

loath to bestow paines, in searching and examining his owne heart. Would a man bee frequent and carefull in trying himselfe; he could not be an hypocrite, and not know it? but often a thing lies hid, for want of due seeking, that with a little carefull searching, would soone be brought to light. So hypocrisie ruleth, and yet is not perceiued to rule, because men will not enquire much after it; and the nature of it is, to be craftie in hiding it selfe. And these be the two most remarkable sorts of hypocrites, whereof yet it must be considered, that there is a great difference to be made.

The grosse hypocrite is as loathsome to God, as the most notorious sinner, not so the closer hypocrite,

The grosse hypocrite is to God, the most hateful of all the sonnes of men: no kind of sinners are more loathsome to God, than those that set themselves wittingly to serue their owne turnes with a bare shew of religion, when in their hearts they do quite and cleane neglect it. These men are more grieuously to be punished, than any the most notorious and infamous sinners amongst men. A thiefe, an whore, a murderer, a witch, shall not receiue a more bitter damnation, than this most palpable dissembler: for hee doth most extreamely abuse and dishonour God, and his most sacred ordinances, dallying and mocking with him to his face, and euen scorning and deriding him to his teeth (as men vse to speake) and trampling vnder feete the richest and fairest of all his pretious treasures of goodnesse. But it is not so with the close or lesser hypocrite, that is an hypocrite, and knowes it not: he is not so bad either in Gods account, or in the account of wisemen, as the notorious and open offender,

offender, neither shall his case be so hard, as the case of such vile wretches, because his sinne is lesse wilful, and therefore also lesse odious in Gods eies.

And from this difference it commeth to passe, that the grosse hypocrite is so seldome conuerted, as a man may well make a question, Whether any man, hauing any while continued in such palpable dissembling, were euer truly turned yea or no. But the close hypocrite many times becomes true hearted: many a man (being by education, or by casuall falling into some good family, brought alone to a forme of pietie, and yet not wilfully setting himselfe to be guilefull) is after some time truly sanctified, and becommeth vpright-hearted before the Lord. But a close hypocrite hardning himself against the Word often, will at the last become a grosse hypocrite, loosing euen these shadowes of goodnesse, which at first he had, and wherewith he did for a time beguile his owne soule. *Judas* (in all likelihood) was at first a close hypocrite, not thinking himselfe to dissemble, nor of purpose making a shew to respect Christ for hope of future aduantage by him (in his heart meane while making no more account of him, than of another man), but because he hardned himselfe in his sinne of theft and couetousnesse, at length hypocrisie grew stronger in him, and hee became as palpable a dissembler as euer was, when hee durst betray his Master (that Sonne of man) with a kisse. For sinne will easily grow from a smaller quantity to a greater, and from lesser degrees to more fulnesse and largenesse. And this distinction of hypocrites into two kindes,

A close hypocrite by the growth of his hypocrisie, may soone become a grosse hypocrite,

is of singular vse in the examination of our selues, and serueth excellently to discouer men vnto themselves, which else would easily thinke too well of themselves. Many a man, because he knoweth himselfe to be none of those, that do wittingly play the hypocrites, therefore imagineth, that the name of hypocrite should not be giuen to him: but now the knowledge of this difference, must make vs more wary ouer our owne hearts, and stirre vs vp to take heed, lest happily wee be found in the latter kinde, though not in the former: for the truth is, neither of them both can be saued, ylesse they reforme themselves.

CHAP. V.

Shewing the generall notes of difference betwixt the true man and the hypocrite.



AND so haue I dispatched the second point I vndertook to shew, viz. the sorts of hypocrits. I now come to set downe certaine generall notes of difference betwixt the true-hearted, and the hypocrite. These are very many; I will insist alone vpon foure, which to me seeme the most euident and easily-discerned. First, the hypocrite is a great find-fault abroad, a little find-fault at home. Many things (almost all things) are out of order in his neighbours; in him, little or nothing is amisse, if you will take his owne iudgement. Yea, the smaller

An hypocrite
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bled with other
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ler faults of others, he knowes how, euen skilfully to aggrauate; his owne greater faults, & wanteth neither will nor wit to extenuate: so that in thinking or speaking of his brethren, and those that liue with him, and about him, he can discouer diuers great and strange enormities, and is much troubled at them; in thinking or speaking of himselfe, all things are well, and in very good order, at least not so farre amisse, as to procure any great trouble or disquietment to him. Other sinnes and wrongs (for those sinnes pinch hardest that seeme wrongfull) make the hypocrite often euen weary of his life: but seldome doe his owne sinnes so much perplex him; vnlesse in the agony of bitter tentation, as it fared with *Judas*, when his conscience and hee fell out. This note our Sauour Christ doth point vs to, when hee bringeth in the hypocrite speaking to his brother in this wise, *Let me pull the moath out of thine eye*, when in the meane space hee felt not the beame in his owne eyes. A good man can see a moath abroad, but not with the neglect of a beame at home: but the hypocrite will make a great stirre about a small matter in others; in himselfe the greatest are sleighly passed ouer. But how now the true-hearted? euen quite contrary: the faults of others do lesse trouble him, than his owne; and hee can farre rather excuse and defend them than himselfe. Yea, hee hath more to say against himselfe before God in secret, than against all the world besides in publique; and he will rather passe by a sinne any where, than in his owne breast and life. He followes Christs counsell, and

Matth. 7.4.

pulls out the beame first, that afterwards hee may see to pull out the moath. Thus, *Paul* speaketh bitterly against himselfe and his owne sinnes, esteeming himselfe as the least of all Saints, and the greatest of all sinners; this was after his conuersion, for before he would haue had him by the eares, that should haue so intituled him. And indeede it must needs be so, both with the hypocrite, and the vpright, as hath beene spoken: for the hypocrite is destitute of the loue of God, and moued onely by selfe-loue, euen to that little goodnesse he seemeth to haue. Now loue (we know) is a blinding passion, and will not suffer a man to discern the faults of him, whom he loueth: but the true Christian is endued with the loue of God, and out of that loue embraceth the courses of pietie: but for himselfe, he is blessed with that excellent grace, of loathing and abhorring himselfe in dust and ashes, out of the knowledge he hath of his owne corrupt and sinfull nature. And from this hatred it cannot but follow, that he will prooue a seuerer censurer of himselfe; for hatred doth whet on the wit to spie faults, and to amplifie them.

An hypocrite
is confident of
himselfe;

Secondly, an hypocrite is alwayes confident of himselfe; & of his own power, not to be ouertaken, at least, of such & such great sins, which (perhaps) he neuer yet hath committed; yea, he thinks alwayes, and often brags, that all the world should not draw him to do such abominations: and from this presuming of himselfe it comes, that hee is so bitter and pittilesse, in speaking against others that haue offended; and also, that he is of himselfe so exceeding

ding ventrous, and so ready to rush vpon occasions of euill; for that he misdoubteth not himselfe, but imagineth that he shall certainly doe well for all that. And in the maine matter, hee is most of all confident, likely neuer so much as suspecting (because he will not suspect) himselfe to be an hypocrite (vnlesse it be in some heauy crosse or temptation) but still sleepeth quietly in a secure opinion of his owne vprightnesse, and being sure GODS child. So was *Paul* once aliue without the Law: so the Iewes with whom Christ talketh, boldly did affirme, euen (say Christ what he could to the contrary) that they had God for their Father, though he assured them, they were of their father the diuell; and therefore we may be sure, they were at best but hypocrites. But now, the true Christian is iealous of himselfe, lest he also should be tempted, and out of this doubting of his owne strength, withdrawes himselfe from the occasions of euill, lest that (afore he were aware) he should be overcome by them; yea, he is somewhat fearefull oftentimes of his owne estate, whether hee be a true Christian yea or no; meeting with so much falsehood, and so many fruites of guile, that often hee stands amazed at himselfe, and is faine to call the matter into question with himselfe, and to discusse it much and hard, afore hee can settle his minde in that assured perswasion of himselfe, that hee is vpright. Thus the one (not fearing himselfe) takes all for granted, that he thinkes true of himselfe, without proouing; the other (out of much feare) is much in proouing himselfe, and will not beleue

John 8. 41.

The true christian is fearefull of himselfe,

James 1. 8.
An hypocrite
is changeable
as occasion
serueth, a true
Christian con-
stant.

any thing, without proofe.

A third note of difference is this, the hypocrite is (as Saint *James* speaks) variable in all his wayes, wauering off & on, differing according to the difference of time, place, company, and the like, if hee be put to it. So in perlecution hee falls off: when wealth and honour comes in, to draw him another way, he is gone; he is not still suitable to himselfe. When pietie is fauoured, hee is for it; at other times, when it is out of countenance, he is at best a newter, perhaps against it. In places where goodnesse is in good request, he is good; elsewhere hee alters himselfe, and giues himselfe leaue to cease being good; and for company, he is most times as the company; and in truth is a man so apt to turne, that (vnlesse he chance to be of a sowe, or a testie nature) he is for all companies. He is not the same priuately, that publicly; betwixt God and himselfe, that before others; at home and abroad; neyther indeed striueth to be. But the true Christian, he is fixed and constant, alwayes the same, rooted, grounded, established, and doth not giue himselfe ouer to changes and alteration. I confesse, he also findeth it much harder to be good in some times, than in some; and in some places and companies, than in others. The diuell failes not to take the aduantages of time, place, company, and to presse more hard vpon him to doe euill, when hee hath these opportunities standing fauourably for euill-doing; and likewise to pull him backward (with more violence of tempting) from God, when these things stand crosse to goodnesse; yea, his corrupt nature

nature is capable enough of the helps to euill, and hindrances from good, which change of place and company doe bring with them. Yea, sometimes alterations in these things, may euen adauunt him for a while, and according as they finde him weaker, make him now and then start backe from some good deed, or rush forward into some euill: but still hee would not alter, hee is ashamed that hee finds himselfe somewhat altered, and he returneth in conclusion to be the same, notwithstanding the variation of these circumstances. A Compassse Needle well touched with the Adamant, will alwayes be turning Northward; and though with shaking it may for a time be pulld backward, yet it returnes againe (after a little standing setledly) to the old point, and (as soone as euer it can be suffered to follow its owne inclination) it trembles and hangs Northward: so whatsoeuer change of things befall, a true Christian hangs in his desires to Godward; and if the vehemence of a tentation, through feare or hope, do shake him off a litle, yet he quickly turnes to Godward againe, and is neuer well, till hee haue returned to the paynt of obedience. Not so the hypocrite; for hee (because he is not good for Gods sake, but his owne) if matters come to that passe, by occasion of changes, in time, place and company, that goodnesse may be an hurt to him, or badnesse a benefit, or no hurt; is wholly swayed by respect of himselfe, and thinks he hath reason to provide for himselfe, and takes leaue to himselfe, to please himselfe in his so changing. The one is chaffe, the other a tree; so mainly they differ.

An hypocrite
is most trou-
bled with the
outside, a true
Christian with
the inside.
Matth. 23. 25.

Ierem. 4. 14.

LAST of all, the hypocrite (as Christ chargeth the Pharisees) are still making cleane the outside of the Cup and Platter, not regarding though the inside be full of rauening and couetousnes. Christs meaning is plaine enough, That dissemblers looke altogether to their outward or open actions and speeches; not regarding the thoughts and corruptions of their hearts. All their care is, that they may not bee knowne to doe euill: but the closer disorders of their inward man, they can easily beare withall; it little vexeth them to find, what euill imaginations, and sinfull inclinations they haue within. But the true Christian (according to the counsell that God doth giue to Ierusalem by *Jeremiah*) is carefull to wash his heart, and to make his inside cleane, and not his outside onely. He laboureth to keepe his hand and tongue vnspotted of the world; and if any blot cleaue to him, he is diligent to wash it off by humiliation: but he is also carefull to keep his soule pure from the hidden cogitations and inclinations after euill. And if heere it fall out, that he gather any filth, hee scoureth the inside with as much diligence, as the Pharisee vsed to doe his hands. So then the hypocrite hath little to doe with his heart: the euills thereof doe not much disquiet him, hee takes small paines to resist and oppose the secret and darke disorders of his soule. But the true Christian findeth himselfe to haue a world of labour within: hee is much vexed with these heart-euils, and hath farre more to doe in the inward roomes of his soule, than in the outer court of his conuersation. An hypocrite (like a slothfull

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or fluttish servant) leaues the nookes and corners vswept, and vncleansed; the true Christian, (as a true louer of cleanneffe) is carefull to ransacke, and purge every corner of his soule: so you haue the generall differences betwixt the fruitfull and the drie branch. But the heart will easily put off these generalities; and therefore most hypocrites will not find themselues by these notes: for nothing is more common with our deceitfull spirits, than when such generall notes are giuen, to make our selues beleue, that all is well with vs, though all be out of order. I will therefore proceede to a more particular discouery of the hypocrite, by shewing how he agrees with the vpriight (and yet still differs from him) in the foure chiefe, and principall graces, wherein he oftentimes doth thinke himselfe as abundant as his betters: but now I will so plainly lay open his failings, that hee shall no longer mistake (with so wide mistakings) vntill hee will adde wilfulnesse to his error.

CHAP. VI.

*How the hypocrite agrees with the true Christian
in knowledge, and withall also how
they differ.*



Here are foure chiefe graces; and (as I may call them) Cardinall vertues, which the holy Ghost doth worke in the hearts of all the true members of Christ: these are
Know-

An hypocrite
may be as a-
bundant in
knowledge as
a true Christi-
an, and more
than many a
true Christian.

Knowledge, Faith, Repentance, good Conuersatiō, or obedience. In each of these, the hypocrite doth somewhat resemble the true Christian, and yet in each the dissimilitude is as true & euident, as is betwixt gilded copper and pure gold. Let vs see the similitude and dissimilitude in Knowledge: Now it cannot be denyed, but that the false-hearted man may conceiue as many diuine truths in his mind, as the truest Christian that is; yea, many times it falls out, that the knowledge of the hypocrite doth in quantity much exceed that of the true Christian. Who can doubt, but that the Pharisees were better scene in the Law, and in all points of Diuinity, than the poore blind man? yet he was true; they hypocrites. An hypocrite may haue a better wit, a better memory, a quicker conceit than the vpright: hee may haue better education, more means, more teaching than the vpright; & consequently may much excell him in knowledge. Nay, no doubt, but that a very dissembler may be so abundant in the knowledge of the Word of God, that he may be able to discourse and talke admirably, of any truth in Diuinitie: yea, to make a most excellent prayer, with exceeding good words; and exceeding good matter; and also to preach the Word most plausibly, and most fruitfully, so as to gaine to himselfe the name and estimation of a worthie and a godly preacher too. Who can make any doubt, but that *Judas* did preach, and preach very worthily? and is it not manifest, that there shall be some, who will pleade prophecyng, and casting out diuels in the name of Christ? who must yet bee reiected with
this

this grieuous (and yet righteous) answer, *Depart from me ye workers of iniquitie*. Did not diuers also preach Christ at *Rome*, not sincerely, but of contention? yea, and that so, as the Apostle reioyced in their preaching? Wherefore it cannot be denied, that their preaching was sound and orthodoxe for the matter of it, and also fruitfull and profitable, for the euent of it: for else it could not haue occasioned the Apostles reioycing. You see then most evidently, that a very dissembler may haue so much knowledge, as to be a commendable and profitable Minister of the Gospel; when many a man and woman, that is sincere and sound in their very soules, may come farre short of the twentieth part of that knowledge.

But where then is the difference of the sanctified, and of the vn-sanctified knowledge, seeing in matter and degree it may be the same in both true and false persons? I answer: In two things; in the effect, and in the extent. First, for the effect: the hypocrite is puffed vp with his knowledge; it swells him, and makes him bigge with conceit of himselfe, and disdain of others. The Apostle *Paul* is plaine in that point; *knowledge* (meaning it of vn-sanctified knowledge, such as is that of hypocrites) *puffeth vp*. And againe; *If any man thinke that hee knoweth any thing* (that is, be conceited of his knowledge), *hee knowes nothing as hee ought to doe*. You may see this point apparantly in the Pharisees; *This ignorant people that know not the Law are cursed*. And againe; *Thou art altogether borne in sinne, and dost thou teach us?* Loe how the vnderstanding of hypocrites

The knowledge of an hypocrite doth swell him, of the true Christian doth abate him.

1. Cor. 8. 1. 2.

Iohn 7. 49.

Iohn 9. 34.

pocrites doth make them insult ouer others, whom they thinke to vnderstand lesse than themselues; how it fills them as with conceit of themselues, so with contempt of others, as it were simple fellowes, and very punies, in comparison of them. For why? the hypocrite knowes onely to talke, not to practise: hee makes his knowledge a rule for his tongue and lippes in discourse, not for his life and deeds in conuersation: hee neuer vseth his insight into the Law, to examine himselfe thereby; and to marke, how farre short his practise commeth of his knowledge: but alone imployes it (if neede be) to discourse, to teach others, and reprove others. Hence it comes, that his knowledge doth heaue him vp, and like meate ill-digested, begets the wind of selfe-conceitednesse; because he will needes imagine himselfe so much the better, by how much he conceiueth more things, and can discourse better: for he with his knowledge will lay heauy burdens vpon others, but himselfe will not touch them with one finger; that is, hee is a great exactor of duty from others; and here hee straineth himselfe to the vtmost; but he takes leaue to himselfe to be carelesse enough of doing after his knowledge, as a man that holdeth a lant-horne in his hand before others to guide them right, himselfe not heeding the light that is in his owne hand, nor caring where he sets his foote. But how now the true Christian? Why he, the more he knowes, the more hee discerneth how short he comes of his dutie, and so is hee the more meane in his owne eyes, and the more humble, and the more ready to learne of others,

thers, and to take directions from them. His vnderstanding doth depresse him, rather than exalt him in his owne conceite, because hee vseth it as a strait rule, to discouer to himselfe the crookednesse of his owne actions, and to make himselfe see his owne exceeding great defectiuenesse in those things, wherein hee ought to bee farre more plentifull and forward. The neerer his knowledge comes to perfection (because hee vseth his knowledge as a Lant-horne to his feete, and a light to his paths), the more hee perceiueth how farre short himselfe commeth of perfection; for as hee knowes much, so is hee euer calling vpon himselfe to doe what he knowes, and falling out with himselfe, for not striving to doe more, seeing God hath pleased to make him vnderstand so much. You may see this most evidently in the Apostle *Paul*; there was not in all the earth (whilest hee liued) a man of a larger heart, more richly and plentifully adorned with the knowledge of all the mysteries of godlinesse, and of a more deepe vnderstanding in things diuine; and yet there did not walke on the face of the earth, a more humble man, a more meane in his owne eyes, more willing and ready to submit himselfe to all basenesse, to beare any thing, and endure any thing, and to bee made and accounted as the refuse of the world, as an abiect, of no reputation. To conclude therefore, the knowledge of the hypocrite doth swell his heart, and lift him vp with conceit of himselfe; the knowledge of the vpright doth abate the conceit of himselfe, and makes him
viler

viler and viler in his owne eyes : and this is a most sensible difference . The true Christian, the more hee knowes , the more ready hee is to learne of any man, out of his humbleness; for he knowes as well the imperfection of his knowledge , as any other thing . The false Christian, if hee haue any more than common quantitie of knowledge , doth euen almost scorne to learne of any body , because hee still conceiueth his knowledge to bee more than it is.

The hypocrite
will winke a-
gainst some
truths : the
true Christian
is ready to
yeeld to euery
truth.

2. Pet. 3. 5.

Matth. 23. 15.

Further , for the extent of knowledge, the difference is cleare; the hypocrite for all his large knowledge, great learning , quicke-sightednesse , is yet almost alwayes wittingly ignorant of some one or other duty, sinne or truth , that he might know, if hee would but vse his eyes to looke about him, It may be euer said of him in some, or other point, as it is said of them in *Peter, This they know not, and that willingly.* What duty for feare of losse, disgrace, or the like inconuenience he hath no wil to performe; that he will not see to be a duty, lest his conscience should checke him, for not performing it . And some fault, that hee doth not resolute to leaue, because it is profitable , delightfull , or otherwise beneficiall; that, he cannot perceiue to be a fault, that he may not bee inforced to fault himselfe for not amending it . In what truths it would bee against his credit (as he supposeth) to change his opinion, those he will not see to be truths , though hee doe see them : yea, hee winketh with his eyes (as the Scripture speaketh of the Iewes and Pharisees) and will make a shift not to know in the very sun-shine of

of clearest light; in such points. The Pharisees saw enough to perswade them, that Christ Iesus, the sonne of *Mary*, was the true Messiah: but yet they could not be perswaded of it, they would not yeeld vnto it, and they could not see it at length, because they would not confesse it. This is to detaine the truth in vnrighteousnesse, a plaine fruit of hypocrisie, when the light beateth vpon a mans soule, and hee beginnes to be conuincd, and to thinke within himselfe, sure this is a truth; yet because the following of that truth would make against his commoditie, or his credit, or some other carnall desire of his, therefore hee will cast about againe, and set his wit vpon the tenners, and neuer giue ouer plodding, till he haue met with some tricke or other that may delude himselfe, and hide the truth from his eyes, and (if it may be also) from the eies of others. This is, in seeing, not to see, and to hoodwinke ones owne selfe; yea, to giue ones selfe ouer to the God of this world, to haue his eyes blinded by him; and so blinde will the hypocrite be for all his knowledge, making himselfe also, as Christ telleth the Pharisees, a blind leader of the blinde. But the vpright-hearted man is quite contrarily disposed; He is willing, desirous, ready, to know all that God teacheth, and to see all that the Lord reuealeth vnto him. If the light begin to shine vpon his eyes, he is carefull to open his eyes, and let in the light; for he knowes how harmefull it is, to turne day into night, by shutting the windowes (as it were) to stop out the sun-shine. If the Lord please to offer the knowledge of any thing formerly not knowne

Rom. I. 8.

knowne vnto his conscience, and he finde himselfe beginning to be perswaded, that this is doubtelesse so or so, by such proofes or reasons out of the word of God: hee doth not struggle and strīue against his owne thoughts, because of inconueniences which he sees will follow him, if he should yeeld: but setting aside all such respects, and little accounting of any inconueniences, in comparison of smothering vp the light of his owne sōule, he resolueth to be conuincd, what euer come of it, and so betakes himselfe vnto God, and prayeth, and seeketh knowledge, and findeth it, as you see in *Cornelius*. A good man vseth his knowledge to guide his affections; and therefore will yeeld to know that, that may make against him in diuers respects. An hypocrite suffers his affections to ouer-rule his iudgements, and therefore will not know that, that may crosse his affections; the one guides his foote by his eye, and hee will see any thing that is offered to his sight; the other guides his eye by his foote, and if he can possibly make any shift, will not see what hee mindeth not to follow. How quickly was *Peter*, and (by him after) the godly Iewes, conuincd of the calling of the Gentiles? but how wilfully did the wicked Iewes (which were but hypocrites) resist this truth, and forbid the Apostles to preach to the Gentiles? And thus wee haue shewed the likeness and vnlikenesse of the true and false-hearted in knowledge. Wee will now enquire, how they differ and agree in faith.

CHAP. VII.

Shewing how the hypocrite and upright doe agree and differ in faith.



Faith is a most excellent grace, consummated & accomplished by two distinct acts of the mind : by assenting to the known truths, and applying the same to every mans selfe in particular. In both these acts of Faith, the true-hearted and dissembler doe both agree and disagree. For the first ; the hypocrite as well as the faithfull saint of God doth assent vnto the doctrine of the Scriptures, perswading himselfe in his-heart, that doubtlesse it is from God, and is therefore a most certaine truth : by name he may beleue the doctrine of the Gospell, (concerning the saluation of man by Iesus Christ, God and man,) to be most sure and vndoubted. Thus it is said of *Simon Magus*, that hee beleueed. The stony ground also did beleue : and there were that beleueed in Christ so, as that yet hee did not trust himselfe with them, which manifestly prooueth that they were but hollow. And surely *Ananias* and *Saphira* did perswade themselves that the Gospel was a true doctrine, and gaue credit vnto it as vnto a sure and excellent truth. But the difference is, that the hypocrite assenteth alone confusedly and slightly, to the whole, in grosse, and with a kinde of saint consent : not to each particular

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part,

The hypocrite assents to the diuine truths, as well as the true christian.

The hypocrite assents to be firme and rooted, as the true christian doth.

Marke 4:5.6.

part, with a firme and well grounded assent. This difference our Sauour Christ noteth in the Parable of the grounds, when he tells vs that the seed in the stony ground had not much earth, and that therefore it withered. The hypocrite hearing the doctrine of the Gospel, or being brought vp vnder it, taketh it vpon trust, thinkes, sure it is true, and (hauing a little light afforded him from GOD in the reading or preaching of the Word,) thinkes sure this must needs be from God, it cannot but be so, and there an end. A more distinct, particular and serious consideration of the things reuealed, he standeth not vpon: hee doth not muse and ponder much of the excellency, fruit, benefit, diuinitie, and heauenlineesse of Gods word, and the seuerall parts thereof: but the Christian, by much pondering vpon the Word, and by often resoluing his faith into the truth, wisdom, and power of God, who is the author of the Word, is fast grounded and established in the faith. The true Christian ceaseth not to make himselfe feeble the power of the Gospell in himselfe more and more, and so indeede hee is rooted in beleëning; the hypocrite neglecteth the thus pondering and musing of the Word, and taking experience of the efficacie of it in himselfe; and so, soone withereth or is choaked vp. The house that hath a foundation will stand in strong blasts, the tree that is deeply rooted, will not easily be blowne vp, but want of roore and foundation causeth the house to tumble, and the tree to be blowne vp. This difference, though it be a certaine difference, yet is not so manifest, till the

the dayes of tribulation come, or till some triall be made by some meanes. For often the true Christian is much more molested with temptations of doubting about the truth of the Word (as the holy man was that said, *I haue washed mine hands in innocency in vaine*), than the hypocrite. For Satan knowing that the dissembler doth but dissemble (as no doubt hee can well enough tell where hee reigneth and ruleth) is not so busie to disquiet his thoughts; yea verily if he haue any doubtings, hee lets them goe as they came, because he buildeth not his hopes and happinesse vpon the truth of this doctrine. But the true Christian, as hauing laid (as it were) the wager of all his blisse vpon the truth of the Gospell, is exceedingly vexed and discontented with these doubting thoughts: euen abhorring himselfe, and ashamed of himselfe, that in so euident and excellent truths, he should finde any aptnesse to make any question. And this also Satan perceiuing, doth strue to molest him continually with such doubtings, and with the stirring vp of many obiections, which he cannot tell which way better to answer, than by loathing them, and being much discontented at their rising in him. So that I say, the strength and firmenesse of the vpright persons assent, aboue the dissemblers, is not so euident till the day of triall: but then it most manifestly discouereth it selfe. For the one will by no meanes be turned from embracing and following the beleueed truth, because hee beleueth it stedfastly, being rooted in faith; the other quickly giues ouer following it, because hee beleueed it

Psal. 73. 13.

faintly, hauing taken little paines to feele his assent vnto it, with much strength of assurance, gotten by much continuance of meditation about it. Thus the windes and waues must shew where is a foundation to others; but he that is founded, may know that hee is founded, by the labour hee doth bestow in digging deepe to lay the foundation; that is, in much musing to resolue himselfe of the truth of the Word, by finding the powerfull operation of it in himselfe daily; and he that hath not a foundation, may (if he will) know that hee hath none, by his neglect of this labour and paines, to lay it in his soule: but faith doth apply as well as consent. It is manifest, that our iustifying faith is a putting on of Christ Iesus, an eating and drinking of him, a receiuing of him, that is, an applying of him to euery mans selfe: for how can either food nourish, or apparrell keepe warme, if it be not applied? and how should Christ profit a man, if hee be not made his owne?

The hypocrite doth apply the promise of saluation by Christ to himselfe, as well as the true Christian.

Now the hypocrite also seemeth to apply the promise of the Gospell, and Christ, and his benefites offered therein, euen vnto himselfe in speciall, being strongly conceited, that Christ is his Saviour, and that God is his God, and that he doth rest and stay himselfe vpon God, and vpon Christ for his owne saluation; and this he doth sometimes so violently, that hee thinketh himselfe to make no doubt of his being saued, being in this matter also giuen ouer to a strong delusion, to beleene a lye. Surely the stony ground could neuer haue gone away reioycing as they did, if they had not perswaded

ded themselves of their owne particular welfares; and had not made full reckoning to be made partakers of the benefits of that doctrine, which they did imbrace. And did not the Iewes in the eighth of *Iohn*, boast with great boasting, that they had one Father, euen God? And can any man doubt, but that *Ananias* and *Saphira* did at first perswade themselves, that they should be saved by *Christ*, as well as others? But let vs see the difference then, which stands in these things. The hypocrite, hee doth ouer-greedily feede vpon the promises: (as a childe will doe on sweet things, euen to surfering; and (as you know) children are apt to eat their meate without bread): in the meane space not caring to apply to himselfe the Commaundements for his direction, and the threats for his humiliation; yea, the more forward he is in taking to himselfe the promises by way of vsurpation, the lesse carefull he is of taking the precepts and threats of the Word, and laying them close to his soule also. Thus he maketh it manifest, that it is not the holy Ghost which doth inable him, to lay holde vpon the promises, and to rest himselfe vpon them: but that it is the presumptuous boldnesse of his owne selfe-loue, which maketh him forward, to lay violent hands vpon any thing, that hee thinketh is good for him, and to pull it to himselfe (as it were) whether God will or no. But now the true hearted Christian doth in the same degree, apply the other parts of the Word to himselfe: that the promises of saluation, and Gods goodnesse in *Christ*. Hee doth not seuer, what God would haue joyned: but

much more

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The hypocrite
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promise, that
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(because it is the good Spirit of God, that frameth his heart to receiue Christ, and relie vpon him, therefore by the direction of the same Spirit, which must needs moue him to be of the same minde towards those things that are equally true, and equally from God) he seedeth also vpon the sowre herbs of the threats, to humble himselfe as need requires, and ceaseth not to vrge the precepts vpon himselfe for his continuall direction. So the hypocrite separateth, what God would haue ioyned, picking out of the Word that, that likes him best, I meane the comfortable promises; and casting the rest behinde his backe. But the true Christian ioyneth those things together, that God would haue ioyned; making vse of the whole Word to himselfe, as well, as much, as carefully (in their times and places) as of the promises. Againe, the hypocrite applies the promises falsely, not according to the tenour of the Scripture, but according to his owne fancie; not duly deducing his particular perswasion, out of the generall directions of the Word: but sophistically concluding in his owne behalfe, according as best liketh him. The Lord hath made many gracious promises in his Word; by name, that principall promise of saluation. And it hath pleased God to limit these promises to those that doe such and such things, requiring (as you would say) certaine conditions to be performed on his part, that must enioy these promises. Now the hypocrite, hee neuer looketh to his part, nor mindeth what care he hath of standing to the condition, but gapeth after the good thing promised, without

The hypocrite applies the promises falsely to himselfe, not regarding to seeke for in himselfe the conditions by which the promises are limited.

without any more adoe, and thinks himselfe sure of that vpon some sleithy reason, and there an end. Therefore *Iohn* Baptist warned them, that they should not begin to say, wee haue *Abraham* to our Father, but should bring forth fruites worthie amendment of life. Heere hee shewes the fore (as it were) of their presuming and false faith, by telling them of the remedy. An hypocrite, hee loners to be short in applying the promises, and doth it by enthymems; Christ dyed to saue sinners, and therefore I shall be saued; forgetting to tell himselfe what things are required of such sinners as Christ must saue, and to consider afore hee draw that conclusion, whether himselfe haue the properties of such a sinner, yea or no. Or thus, I shall be saued, because I come to Church, receiue the Sacraments, do many good things, or the like; not remembering that more is required than all this, of him that would be saued. But now the true Christian, he is more wary, and better aduised in drawing his conclusion, he will be sure to finde in himselfe those graces, which are required in him whom the promises doe concerne, afore hee conclude to himselfe, that hee shall receiue the promises. Hee will not content himselfe to say, *The Temple of the Lord, The Temple of the Lord*; I come to Church, &c. nor to say, I haue *Abraham* for my Father: but he must finde in himselfe fruits worthy amendment of life, or else he will neuer giue credit to his owne thoughts, that it shall be well with him: So the one doth build his speciall conclusion vpon false grounds, and falsely deducteth his particular

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assurance out of the generall promise, the other truly gathereth his comfortable assurance to himselfe; and will not hold fast his conclusions, vnlesse hee can by the Word of God assuredly iustifie his premises. The one reasons falsely out of GODS Word; because he neglects to proue both propositions from thence: the other is neuer well, till hee can make good, by euidence of Scripture, both parts of his reason, and so his conclusion must needs hold good and sure: for the holy Ghost hauing wrought those graces in him, which the promises doe specifie; causeth, that by comparing himselfe with the promises, he can soundly comfort his owne heart: but the hypocrite not hauing these graces in him, and yet desirous to enioy the benefits offered, will rather beleue vpon sleight proofes, than that hee will seeme to himselfe to want a part in so pretious and excellent benefits. Thus the difference of the faith of the true Christian and the hypocrite hath beene laid open. The next thing wherein wee must make a comparifon betwixt them, is in the point of repentance.

CHAP. VIII.

*Shewing how the repentance of hypocrites may
be distinguished from the repentance
of true Christians.*

Repentance (which is a turning from sinne vnto God) hath two parts: the one humiliation, in regard of the faults that haue been

beene already committed; and the other reformation, in regard of that part of the life which is to come heereafter, by leauing the euil one hath liued in, and performing the good hee hath neglected. An hypocrite may goe a great way, both in humiliation and in reformation, and yet hee will neuer goe farre enough. Let vs consider what he can doe, and wherein hee giues himselfe leaue to faile. An hypocrite then may come to be very sory for some sinne or sinnes that he hath committed, and that so, as to weepe for it with some plentie of bitter teares, and also he may come to confesse his sinne or sinnes, not alone to men in some cases, but in some cases also to God in secret. And thus *Pharrah* once or twice acknowledged to *Moses*, that he had sinned: no doubt with great sorrow for the present time, that he had so long continued obstinate. So did *Saul* with teares confesse to *Dauid*; *O my sonne Dauid, I haue sinned, and thou art more righteous than I.* So *Indas* came with extremity of griefe in his heart (and no doubt also in his face) mainely crying out of himselfe, and saying, *I haue sinned in betraying innocent blood.* Yea, you know that *Ahab* did put on sack-cloth, and went softly, and fasted for his sinne, and that so, as God did note it in him, and forbore him for it somewhat; which hee would not haue done, if hee had not seene him inwardly sorrowfull for it, and if hee had not euen secretly confessed it vnto him. So farre may a dissembler goe (for the best of these was but a dissembler) in being humbled. But yet he doth much differ from the humiliation of the true godly man in these things.

An hypocrite
may confesse
so ne sinnes to
God with
great sorrow.

Exod:9:7.
& 10:16.

1 Sam. 14:17.
& 16:21.

Matth. 27.4.

1 Kings 11.37.

The hypocrites confession and sorrow, reacheth alone to some grosser sinnes, not to the lesser corruptions, as that of the true hearted doth.

Psal. 51. 5.

Psal. 19. 12.

Rom. 7. 13, 14.

things. First, the hypocrite is sorry for some one or two grosse externall faults, that are more than ordinarily notorious and foule, as is to be seene in *Indas* and *Ahab*, and *Saul*; murder, shedding innocent blood, and seeking to slay the innocent. These crimes (you see) touched these dissemblers: but you neuer heard an hypocrite crying out as *Dauid*; *In sinne was I conceived*; and againe, *Lord, who can know his errors? purge me from secret faulces*: nor with the Apostle, vexed with the law of his members, drawing him captiue to sinne, and crossing the law of the spirit within him. The corruptions of the heart, the secret and vnknowne, and esteemed little disorders of heart and life, especially (the fountaine of all mischiefes) the filthy stinking guzzle of Originall sinne, the hypocrite laments not, bewaileth not, confesseth not with sorrow and anguish of heart to God or man; but alone if hee fall into some grosse notable crime, hee is much troubled and griued for it, and sometimes very sorrowfull in confessing it. But the Christian man can find out more hidden corruptions, and acknowledge and bewaile them, and feeble the burden of lesse grievous crimes, yea of things by the most, esteemed no sinnes; and for them can shame and blame, and condemne himselfe before God. So the one washeth his heart (as I said before), the other his hands only, at the best.

The hypocrites sorrow and confession comes but by fits, the true Christians is ordinary and vntill.

Again, the confession of the hypocrite and his sorrow comes but by fits and starts, sometimes, now and then, once or twice, and vse it not. Seldome haue you *Pharaoh* and *Saul* saying, *We haue sinned*,

sinners, they are not often in this tune. It is a rare and vnusuall thing, to see *Abab* going softly, to heare him sighing for his sinne. For indeed it ariseth not from any such ground in them, as may make it lasting or perpetuall; namely, a true hatred of sinne, or loue of God: but alone from a fearefull expectation of punishment, or a wearines of crosses and afflictions. But now the true Christian is very constant in his confessing, and (at least) struing to lament sinne. It is his visuall and constant course, to blame himselfe before God, for his daily and particular transgressions: and hee is not well almost any day, vnlesse he doe take some time, to accuse and iudge himselfe before his Maker. For indeede he walketh with God, and seeketh to approue his heart vnto him, and therefore cannot but be frequent in laying open his heart vnto him, and powring out his soule before him. His heart will often so smite him, as to driue him into Gods presence, and make him say, O Lord, I haue sinned greatly, and done exceeding foolishly: but Lord doe away the sinnes of thy seruant. Yea, he neuer almost committeth any sinne, which he knowes to be a sinne, but hee will confesse it, taking daily notice of his daily slips, that he may the better confesse them. So the sorrow and confession of hypocrites is in a quaueme, when the good moode comes vpon them; as a drie hole that is full of water vpon a great shower: but the confessing and mourning of the true Christian is daily constant, perpetuall, in a settled and visuall course; as the running of water in a fluent streame, that hath issue from

The hypocrites
confession and
griefe is by
force put vpon
them, the true
Christians by
themselues
willingly laboured for,

from some liuing Fountaine, or Well-head.

• Againe, the sorrow and confession of hypocrites is likely put vpon them by a kind of violence, they be euen forced to it by some accident, so pressing them for the time, that they can neither will nor chuse, as the common saying hath. This is euident in the fore-named examples. What made *Ahab* walke in sack-cloth with a soft pace? but because he was threatned, the ruine of all his household, and the vtter subuersion of all his posteritie: a tidings that could scarce chuse, but make the heart of any Grand-father to ake and melt within him. When did *Pharaoh* say, *The Lord is righteous, I and my people are sinners*? but when the plague lay so heauie vpon him, and stucke so close vnto him, that he knew not which way in the world to turne-himselfe. And what made *Saul* breake forth with teares, and say, *I haue sinned*? but that *David* had then euen gone beyond all his expectations quite and cleane, and had vtterly ouercome him with kindnesse, by requiting his euill with good. So *Indas* confessed not his treason, till the very sparkes of hell fier were all on a light flame within his soule; I meane, till the hideousnesse of a bitter and exasperated conscience did euen furiously pursue him, and driue him to this too-late and bootelesse remedy. So the confession of hypocrites is wrested and extorted from them, euen as that of a traytor by the torture of the racke; and his griefe for his sinne is a compelled griefe, as that of a slaue vnder the whip: but the true godly man, and faithfull seruant of Christ, doth voluntarily, and of his owne

owne accord bring himselfe before the Lord in humble and sorrowfull confessions (though no such violence be offered vnto him), euen out of a kindly worke of grace, mouing and inclining him still to desire to bee at one with God. The child of God doth euen long to be sorrowfull for his sinnes; and when no crosse, affliction, or tentation lies vpon him, nor no other meanes of working him to griefe is vsed; then hee takes paines to rend his owne heart, and out of a good will to God, and in a kind of comfortable and sweete sence of reconciliation with him, doth acknowledge his wickednesse. In very truth Gods child sometimes (hauing almost kild himselfe with a presumptuous sinne) is put to roaring and crying, through the weight of Gods hand, lying heauy vpon him day and night (as *Dauid* saith of himselfe), afore he can come to confesse his sinne against himselfe. But this is a rare case with a Christian hart, that it should need compulsion, to bring it downe in confession before God: vsually he doth (as *Dauid* after the numbring of the people) through the smiting of his owne heart, betake himselfe vnto the Lord, & say, *O Lord, I haue done exceeding foolishly*: and as *Peter* after his deniall of his Master, before any crosse, before any force offered, out of his owne tendernesse of conscience, goe forth by and by, and weepe bitterly. Neither yet is Gods child so vn sensible of a crosse, but that his afflictions doe make him looke vnto his sinnes, and bestow those teares in lamenting them, which the power of nature hath stirred vp. And it is an happy effect of his chastisements, that they

Psal. 32, 3.

1. Chron. 21, 8

Matth. 26. 75.

they increase his godly sorrow, and so help to take away his sinnes; but yet he doth not only mourne then: he doth labour, euen in prosperity to mourne for sinne, and to make vse of Gods kindnesse in bestowing benefits, to become a meanes of humbling him, and making him grieue; and in a word, godly sorrow is a content vnto him, and nothing doth him more good, than that hee can kindly bewaile his sinnes, and mourne ouer Iesus Christ. A Ringing crosse, a bitter tentation, an earnest exhortation, and the power of a good Sermon, may draw an hypocrite to teares: but a godly man, without any of these things, will set himselfe to mourne, and lament, and most willingly (out of the loue hee beares to God, whom his sinnes haue offended) will euen turne his ioy into sorrow, and his laughter into teares. Thus you see the difference of hypocriticall humiliation from that, that is vpright.

An hypocrite
may amend
his life very
much by the
meanes of the
Word preach-
ed.

Ezech, 18.

Reformation is another part of repentance, and here we will shew, how much the hypocrite may reach vnto, and wherein he is defectiue. An hypocrite may reforme diuers things that are amisse in him, and that at the preaching of the Word, and by meanes of the exhortations which hee heareth in a Sermon: but herein he faileth, that in some one or other thing, he must be held excused. Hee brooks not the generalitie of that little large word (*all*), you kill him when you presse vpon him that vniuersall exhortation, *Cast away from you all your transgressions*. O no! this he cannot doe: some one or two faults are (as it were) darlings vnto him, his soule is in loue with them, and he must be dispensed

ced with, he cannot leaue them. In any thing else hee will bee ruled by God: but in such a thing hee must needs craue pardon, though it be a sinne; hee hopes it is not so great, but that hee may bee borne withall therein: for alacke hee cannot liue vnlesse he doe it, or so forth. The hypocrite hath euermore some hand or foote that he will not cut off; some eye that he will not pull out, and sling from him; some dearly beloued sinne, some most pretious euill, some most sweete or gainefull offence, that he cannot tell which way in the world to forgoe; and therefore loues not to heare of amending it, would not be reprooued for it, would not be called vpon to forsake it, would not think of it, but would turne away his thoughts from it, and would faine haue his conscience also forbear to vrge him in that matter. He keepes some one or other wickednesse vnder his tongue, as a most daintie morsell, which he cannot find in his heart to spit out. But now the true godly man desireth, and purposeth in all things to please God; hee hath respect (as *David* speaketh) to all Gods commandements, without picking or chusing: he takes the whole Law as it lieth before him, and frameth his will to bow and bend which way soeuer God will haue it: whatsoeuer thing he knowes to bee a dutie, that hee resolueeth to doe, without any further excepting or cauilling; and whatsoeuer he knoweth to be a sinne, that he determineth to cast from him, what euer it be, & what euer may follow thereupon. He knowes that God is a Soueraigne commander, and that his will must be followed in one thing, as well as another,

The hypocrite
still liketh
some one sin,
so that hee
would not
heare of it; the
true Christian
would mend
all, and desire
to heare most
of those hee
can least re-
forme,
Psal. 119. 6.

James 3.10.

ther, and that hee which keepeth the whole Law besides, failing (yet wittingly) in one point, is guilty of all. Wherefore hee doth not dare to giue himselfe a licence, of departing from the knowne way of Gods Law in any thing. Indeed a good man findeth some sinnes harder to him to leaue than others, and some duties harder than others to performe: but yet his purpose, determination, resolution, is to be found obedient to God in those things also; and hee doth most earnestly strue against his owne corruptions there, where hee finds them most apt, to be opposite to Gods Word; and takes most paines to make himselfe straight, there where hee finds himselfe most crooked: whereas the hypocrite tolerates some euill in himselfe, and takes libertie so to transgresse, making some shift or other to daube vp his conscience, and to secure himself from the checks thereof. Thus *Judas* would neuer leaue purloyning and licking his fingers (as the prouerbe hath it) after once the bag was committed to his custodie. The true heart allowes no one knowne sinne whatsoeuer; the hypocrite euermore allowes (at least) some one sinne, that hee either knowes, or suspects to be sinne. Satan hath alwaies some peculiar, or exempt place in his heart and life, where hee may reigne without controule, and whether the iurisdiction of Gods Word may not be suffered to extend.

The hypocrite
for a litle will
make an offer
to amend his
best beloued
sinne,

And yet sometimes also the hypocrite will seeme to make a proffer of pulling his necke out of Satans yoke, by promising to leaue, and beginning (for a spirit) to make as if he would leaue his most beloued

beloued sinne. So *Simon Magus* for a little while began to desist from following his sorceries: and *Pharaoh* said once or twice, that he would let the people goe: and twice *Saul* promised *Dauid* faire, that he would surcease to trouble him any further. But this mood holdeth not long, he quickly returneth to his old wallow, and laps vp (like an vn-cleane curre) his filthy vomit, which hee had formerly disgorged. I do not meane, that he is ouertaken only to do the same fault againe, once or twice, or oftner (for that may befall the true Christian also), but he proceedes to allow himselfe in doing of it, to goe on in it, and follow it with greedinesse; excusing it, or hardning himselfe in it, at least coming to this passe, that hee cannot leaue it, that it is not possible, and therefore it is in vaine for him to strue about an impossible matter, and so hee returneth to make a trade of his sin, for all his good promises and offers of reformation; as wee see in *Simon*, in *Pharaoh*, in *Saul*, and in others. But the true hearted hauing once set in, to cast off his beloued sinne, doth neuer againe returne to allow it, and to wallow in it. He may fall againe, perhaps more then once or twice (and these relapses are very dangerous, and very troublesome): but he will neuer step backe to a resolution of continuing so to sinne, and of thinking that he cannot chuse, and there is no remedie; but still hee riseth out of the mire, reneweth his confession, reneweth his purpose of amendment, sets in afresh to bewaile his faults, and brings himselfe againe to a sinne purpose of sinning no more; and in that purpose holds

E

himselfe

but quickly returne to follow it with greedinesse; the Christian neuer returns againe to an allowed practice of it.

himselfe so long, till at length (it may be after many foiles) he attaineth strength to offend no more grossely in that matter, whatsoeuer it may be. Thus his faith becomes his victorie, and so he preuaileth against sinne, and keepeth himselfe, that the wicked one doth not touch him, and that he committeth none iniquitie. And so much of this third point, concerning the agreement of the repentance of the hypocrite and the true hearted, as also their differences. It remaineth to speake in the like manner of their likenesse and vnlikenesse, in the matter of good life. I know that the leading of a good life, might well be referred to a branch of the second part of repentance, *viz.* reformation: but I desire to make it a distinct head of duties, for the more full and distinct handling of it in this respect, for which I have now vndertaken to speake of it.

CHAP. IX.

Shewing how the good conuersation of the hypocrite differs from the good conuersation of the vpright.

An hypocrite
may be very
free from re-
prochfull
crimes:



Good conuersation consisteth in freedome from sinfull practises, & care of doing the things commanded by God. The hypocrite in both these may haue attained a large commendation before men: it may fall out, that he shall liue all his whole life long, without the committing of any such sinne,

submit

H

as

as should cause him to inherite reproch in the world: what actions are grossely wicked, and palpably shamefull before men, of those the false hearted may perhaps bee much more free than the sincere Christian. So the Pharisee (which yet was not iustified before God, and therefore was void of vprightnes), could make his boasts before God, that he was neither whoremonger, nor extortioner, nor drunkard (& doubtles he might haue said), nor curser, nor swearer, nor murtherer. This brag may seeme to prefer him before *Dauid*; & before *Lot*, and before *Noah*; for neuer an one of them at his last end, was able to affirme so much of himselfe. *Paul* also, when he was a Pharisee, & a notable hypocrite yet (as concerning the Law) did liue without rebuke, as himselfe afterwards (when he had no lust to tell vntruthes in his owne behalfe) affirmeth of himselfe. But the difference betwixt the true and false in this point, standeth in two things. First, the hypocrite in this innocency of his, is proud of himself, exalting himself with cracks & vants vpon euery little occasion, and insulting ouer others, that are not alike innocent, with a plaine contempt and disdain of them. Yea, when he compares the grosser sinners with himselfe, he doth it not alone with scorne of them, but sometimes also with a kinde of bitterness. Thus our Sauour brings in the Pharisee, crowing ouer the poore Publican, because himselfe was not like him, and thanking God (that is put in for form sake) that he was no such maner of man, as this Publican. And you know, how bitter the Pharisees were against the poore sinners, euen, so that

An hypocrite in his freedom from grosse sins, boasteth himselfe and disdaineth others, the true hearted humbles himselfe and pities others.

Luke 18.11.

they would not endure to bee touched by them, or once to sit at meate with them. All this ariseth from the blindness of the hypocrite, who (not hauing euer been discovered vnto himselfe, nor perceiuing the sinfulness and foulness of his owne nature) imagines, that no more euill abideth within, than shewes it selfe without; and that his wickedness of heart is no greater, than that which breaketh forth in act: so foolishly taking to himselfe the praise of Gods restraint, as if a man should commend the carcas for not stinking, when it was embalmed. Now the true Christian in his immunity from such like palpable euils (if it fall out that the Lord haue pleased so to retrain him, for often it is otherwise with him), yet knowing the loathsome foulness of his owne heart, and being well acquainted with the bottomlesse quagmire of his owne originall corruption, is still humble and base in his owne eyes: for though he haue not committed so foule abominations; yet no thanks vnto himselfe, but to the goodness of God in restraining; for he of himselfe is euen as bad by nature, and should haue done as bad (he knowes), if the Lord had in like manner giuen him ouer to himselfe. Hence it comes also, that he doth find his heart affected, as with iust zeale against grosse sinners, so with a pitifull and remorsefull disposition towards them, whom he perceiue to be no whit more wicked than himselfe should be, if the Lord did not preserue him. But if the true Christian haue either before his calling, liued in, or after his calling, slipt into some grosse wickedness (as *Paul*

was

was a persecutor before his conversion; David committed murder after) than is he for his whole life time after, much abashed in the remembrance of it, and made exceeding vile in his owne eyes. Thus the Publican durst scarce aduance his eyes to heauen, but with a countenance replenished with tokens of griefe and shame, smote himselfe on the brest, and begged mercy. And so the Apostle is very much in vilifying himselfe (notwithstanding the abundant labours of his Apostleship) for his former bloody (though ignorant) persecution.

Secondly, the hypocrite (though perhaps he be not defiled with the grossest and foulest acts of euill, yet) makes no bones of euils of the same kind, in smaller degrees, but commits them freely without checke of conscience, or any remorse of humiliation for them afterwards. This is manifest by the Pharisees misinterpreting of the Law, to serue their turnes this way: they condemned murder, but allowed reuenge: they blamed forswearing, or periurie, smaller oathes they take none heede vnto, they forbad adulterie, but tooke no care to cut off the hand, and pull out the eye (that is, to mortifie the wantonnesse and impuritie of their senses); as our Saviour shewes in that place they should haue done. Doubtlesse the course of their liues was answerable to their interpretation of the Law; and their liues were as crooked, as they would make the ruler to seeme. Contrarily, the true Christian (though sometimes he may be overcome in temptation to commit some grosse sinne, yet) is vually carefull to resist all the degrees of sinne, even the

Some hypocrites are forward in professing religion some goe bus the common pace.

very beginnings; and the first risings thereof in heart, as our Saviours more narrow interpreting of the Law (declaring the scantling of a godly mans endeavours about the Pharisees) doth manifestly conuince. Hee looketh to the motions and desires of his heart, and suffers not the lesser evils to goe vnobserved, and valamented. So the difference is manifest in the first part of a good life, freedome from sinne.

The hypocrite
often excels in
ciuill righte-
ousnes and
bounty, &c.

The hypocrite
in his deeds of
mercy, &c. as
them at ap-
plause; the true
Christian re-
iecteth such
fancies,

Mat. 23. 5.

Now in the second part, care of well-doing, wee will tracke the dissembler, and take him halting. First, he doth oftentimes excell in ciuill righteousness, and abound in workes of bountie and mercy; Who more liberall in great doles than the Pharisees? yea, haue not many Heathen men (and an hypocrite may surely attaine as much good as an infidell) been famous for diuers morall vertues; and by name, most exact obseruation of iustice in their dealings? yet here the defiance is not hard to find out, if a man could looke into the heart of him that is hollow at heart. First, in regard of the end of doing good this way, the hypocrite doth serue himselfe in vaine glory, seeking the credit and applause of men, and to be commended in the world; and therefore for the most part he is carelesse of doing such good deeds, if there bee no witness present, nor no likelihood of their being knowne abroad. This our Saviour noteth and taxeth in the Pharisees, who did all things to be seene of men, and even cherished in themselves those fond and foolish conceites and desires of being so commended, so respected, so well thought of, and so full of glory,

for

for their good deeds: but the true Christian is earnest to withdraw his heart from listening unto the worlds plaudits, he labourerth to appeare himselfe vnto God; and for the thoughts of worldly esteeme, hee is ready to fall out with himselfe, for making account of such foame of mens mowbes. He can say of himselfe in other things; as well as *Paul* of himselfe in one thing; that hee seeketh not to bee commended, he doth not goe a wooing for credit. So they shoote both with one arrow, but aime at a farre different marke; and this difference is plaine enough to be discerned.

Againe, the hypocrite will shew kindnesse and mercy, and charitie to his friends; or such as haue neuer done him any great matter of wrong; or if they haue made him amends, and repayred the breaches of amitie by some proportionable submission or benefit. But for his enemy that hateth him, that persisteth to wrong him, that for the present seeketh to doe him hurt, he cannot finde in his heart to do him good, and scarce to practise righteousness, not at all kindnesse and mercy to such an one: yea, with the Pharisee, such is his modell and square of liuing, that hee will loue his quiet neighbour, but hate his troublesome enemy as Christ doth taxe them, for perverting the meaning of the Law. The true-hearted Christian standeth farre otherwise affected; he remembereth that God did loue him when hee was an enemy; and therefore also, for his sake hee will neuer cease pressing himselfe, till he haue brought his heart so loue his enemy, and to do good to them, that doe will

The hypocrite will deale well with a friend, and one that is not a foe; but the true Christian with his presently professed foes,

Matthew 5. 43. I will love mine enemy, and him that hateth me, and will doe him good, and pray for him that persecuteth me.

to him; and not alone to deale squarely, but lovingly, kindly, mercifully, and (if need be) bountifully with his bitterest and most causelesse adversaries. If his enemy hunger, he feedeth him; if his enemy thirst, he giues drinke to his enemy; if his enemy be false, he lifts him vp; if wronged, he defends him; and so doing good there, where nature and reason is most auerse from doing good, he shewes himselfe perfect, as his heavenly Father is perfect, as our Sauour Christ exhorteth. Thus the extent of a sincere mans goodnesse doth distinguish it from the hypocrites, and (in one word) in such cases, and to such persons as he doth not, nor cannot, expect reward from men; yet the true Christian will execute mercy and iudgement. The hypocrite eues faileth, where humane motives faile. And so for workes of mercy and iustice, wee haue shewed what odds betwixt the sincere and guilefull; these are also exercises of piety and religion, wherein the hypocrite is often very forward. Let it not seeme out of place that I here speake, what I forgot before. For of the close and grosse hypocrites, there are two kinds that must be distinguished each from other, because their differences are remarkable. There are cold hypocrites that are carried forward in the vessell of the time, and loue not to ouerstraine the common pace, in matters of religion (as your ordinary ciuill man, who yet is a very hypocrite, euen in that which he doth attaine vnto) others be more forward and seruent, and carrie themselves with a shew of more life, in matters of religion: such was Paul before his calling, such

The hypocrite
maketh no
bones of the
smallest de-
grees of euill;
the true Chri-
stian striueth
against the
smallest de-
grees.
Math. 5.

were the Pharisies in their times, such were *Ambrose* and *Augustine*. Now these latter sort of hypocrites doe not alone (as the former) abound in works of mercy and iustice, but also in duties of religion and pietie; they loue preaching, and praying, and take delight in the company of men renowned for pietie; they haue a very Greene blade of being forward in Gods seruice, to the keeping of prayer in their families, and accustoming to repeat Sermons, and other like commendable acts of deuotion. The thorny and stony ground you know, did yeld some more than common shewes of goodnesse. And the wicked *Simons* conuered with *Philip*: yea, the fuisull Iewes were as abundant in sacrifices and fat beasts, as their godly forefathers. *Paul* was zealous of the Law, and there were many very forward Preachers in *Pauls* time also, whose a man would haue thought seruent, for the spreading abroad of the Gospell, yet they did it not sincerely. And did not the Pharisee keepe his weekly fasts, and other like obseruations? yea, and did not *Iohn* also profess (speaking as hee thought in his heart), that hee was zealous for the Lord? Mark therefore the difference, which stands in two things. First, in the end, then in the manner of their works of piety, they stand farre asunder one from the other. For the hypocrite he doth alwayes serue himselfe, either in vaine glory, or in superstition, or in both. So the false teachers in *Galatia*, were zealous ouer the *Galathians*, but it was with an euill end (as *Paul* teacheth them), seeking to ingrosse the people to themselves, and ensla-

An hypocrite may be very forward in duties of religion.

The hypocrite in all duties of religion serues himselfe either in vaine glory, or superstition, or licentiousnesse; the true Christian aimeth at God in his seruices. Galat. 4. 17.

uouring

1. Iohn.

1. Thes. 2. 6.

uoming to exclude *Paul*, that they might wholly
 be admired. And did not the flaunting fellows at
 Corinth plainly preach themselves; as being co-
 uetous of applause, and followers? And so *Dis-
 trophies* loved to be had in principall account in the
 Church; he desired to be reputed the onely man,
 (which is the louing of first-hood, as the Apostle
 calles it). The hypocrite (if he be a Preacher) doth
 labour (as with childe of a longing desire) to be
 counted the best, or one of the best Preachers in
 the country; if he be onely a private man, he desi-
 reth to be esteemed one of the forwardest profes-
 sors, and pleaseth himselfe well in such fancies; yea,
 he hath a sensible edge, and a kinde of kore against
 those, that stand betwixt him and this reputation.
 Neyther can he well away with such, as beare away
 the credit and applause from him: as you may per-
 ceine plainly in *Diotrophes*, and in the Pharisees; so
 his religiousnesse hath a tacke of the same fault, that
 his civill righteousness hath. But the true-hearted
 Christian serveth God in humility of spirit, not
 heeding what men deeme of him, further than
 their want of respecting him, will bee an impedi-
 ment to his doing of good. He seekes not praise of
 men, neither of you nor others, as *Paul* sayth to his
Thessalonians. Wherefore he doth nor things of
 contention, whetting himselfe on; and panning an
 edge upon himselfe, with a howling desire of dow-
 ing better than such an one, or putting downe such
 an one; but purely (out of a longing desire to glo-
 rifie God, sets himselfe to doe the best hee can; re-
 joycing with his whole heart, to see the wel-doing
 of

of others; yea, glad at the soule; to see them farre exceede him selfe; and wishing (with Paul) that all men were like him; yea, beyond him in all graces. And if contentious, vain-glorious, emulatory conceits arise within him; hee knits his browes against them; with as true heate of anger against himselfe, as *Moses* had once against *Isbua*, when hee chode him sharply, saying: *Dost thou enuy for my sake?* But happily it may fall out, that the hypocrite will be driuen from seruing himselfe in this vaine-glorious fashion; yet then hee looketh to himselfe with a more sinister eye, if more may be: for he becomes a servant to his owne heate superstitiously, as those great sacrifices in the Prophet; that would faine come before God with thousands of Rammes, and with Rivers of Oyle; yea, that would giue their children for their sins, the fruit of their body for the faults of their soules; refusing no cost nor hardnes, to earne pardon, and deserve remission; or make satisfaction; or redeeme to themselves an hope of libertie to sinne in some other kinde. They would pay G.O.D. for their euill deeds, with such good deeds paid (after the custome of men) out scores with him; and therefore they doe not likely (that are so dispised) content themselves with enuynical seruices; but seek some deuice of their owne; or some other for maister; whereby they haue great hope to winne God vpon them. Now the true Christian, he is of a farre other minde, he counts all dung, and all drosse; yea, he reputeth all losse; so that he may get Christ, vpon him he relyeth, to him hee cleaueth, and neuer dreames of other me-

Numb. 11. 29.

Micah 6. 6, 7.

rits, than those that he findes in him (for hee renounceth himselfe) being the true circumcision, that puts no confidence in the flesh. And hence it is, that hee doth not dare to tolerate himselfe the more in any sinne, because of his deuotion and zealousnesse in other points. So the scope of the sound and hollow is opposite; the ones eye lookes heauen-ward, the others is bent still to himselfe.

The hypocrite
most forward
in publike ser-
uices, that o-
thers may
know of; the
Christian in
secret, that
none can know
of, but him-
selfe.

The matter also wherein their deuotions shew themselves, will manifest whence they come: from truth, or from guile. For the hypocrite, his greatest deuotion (vnlesse it be when superstition (like as a bree doth the poore beast) doth pricke him forward) is in duties that may be, and are done with a witnesse: as for those that are priuate, or rather secret, he is key-cold in them, at least visually, neither in truth, doth he trouble his Closet often with priuate meditations and prayers. Hence it is, that our Saniour correcting the mis-intended deuotion of the Pharisees, doth confine them to their Closet, where God alone beholdeth and heareth: intimating, that they had little lust to pray in secret, where God that saw in secret should be their sole rewarder. So you may know if you dissemble yea or no. The dissembling man can preach well to others, hee cannot digest what himselfe hath cooked, and preach it to himselfe in his priuy meditations. He can pray when others stand by; but most times (vnlesse he be whipped forward by a crosse for a sin) he is tongue-tied, and dumb-stricken in his chamber. So he loues to heare Sermons; and to repeat them in company; but he loueth not to get alone, and concoct

concoct the Sermon in his owne meditation, considering and remembring what he hath heard, and how it concerneth himselfe. But now, the true Christian is rather more vehement in priuate than in publike prayers, and can much rather omit the calling vpon God with others, than those secret and inward communications with God, wherein he may freely powre his whole soule forth vnto the Lord: and hee satisfieth not himselfe, in hauing heard the Sermon, vnlesse hee haue chewed the cud, and considered if those things were so, and examined himselfe by that rule. He is constant also in priuate seruices, as well as publike, and the most secret, as well as those that must haue companions.

Moreouer, for the matter, or rather manner of their performing these duties of pietie. The hypocrite doth rest himselfe satisfied in the formality of religion, in the externall act, in a good and formall fashion discharged, not greatly heeding the power of religion in his soule, and the secret disposition of his heart. If hee haue framed a good prayer, in fit words, and vttered it in conuenient gestures, he is well apaide, and hopes the seruice shall be accepted, though hee had not any working of seruour in his heart, any life, any feeling, any true touch of the things which his tongue did vtter. If he haue sayd good words with a good intent, all is well, though his affections had not the impression of the matter of his words sealed in them. So, if hee heare the Word with decent intention, and can carry away a good part of it, to speake of afterwards, if occasion serue, it is well, hee is herein satisfied and contented,

The hypocrite rests himselfe satisfied in the act formally done, the true Christian is not well, vnlesse he finde the inward power of it.

tented, though his soule hath not beene stirred with the power of the Word. Euen as the false-hearted Iewes esteemed themselues to haue abundantly satisfied the Law, if they did tie the sacrifices with cords to the Altar, though their soules were nothing affected with the spirituall things, that those externall types did represent. But the vpright soule is much displeased with himselve and his seruices, vnlesse hee feeles the power of godlinesse in them. Hence it is, that hee is very sensible of deadnesse, and calles much (with *Dauid*) for quickening, and vnlesse hee finde the efficacie and fruit of good exercises in his heart, hee is much disquieted, and displeased with himselve, and cannot tell how to be satisfied with hauing so serued God: for hee looketh to God that searcheth the heart, and therefore it cannot giue him content, if hee haue not found his worship hearty. And so doe the true and false Christians deuotions differ for end, matter, and manner.

An hypocrite
is often precise
in petty mat-
ters, and so is
also the true
christian some
times about
that he should.

Now there is a third thing considerable in the point of good liuing, wherein they must be compared together. The hypocrite is often very strict in matters of ceremony, and in such small points that concerne Gods worship; and in other pettie matters also: so a Pharisee would not goe into the Iudgement hall, to be defiled against the Pascheuer for any thing. Hee would not neglect to pay tithe-mint for a world, you see him straining at a Gnat. And diuers times it fallies out also, that the true-hearted Christian (out of scrupulous mistaking, and an ouer-tendernesse of conscience, not suffi-

sufficiently tempered with exactnesse of iudgement, or out of a long custome of beeing of such a iudgement, and much conversing with men of such opinion, is euen more strict than hee needeth, and depriueth himselfe of his lawfull liberty of doing or forbearing, what he might eyther doe or forbear. But there are two manifest differences in this matter: the hypocrite is as censorious as strict; as large in condemning others, that jumpe not with him in iudgement and practise, as narrow in straightning himselfe about such matters. Hee is bitter, sharpe, tarte in his censures of them, that are differently minded, neither can hold peace with them, nor suffer himselfe to maintaine any good conceit of them, but conceiueth that they make conscience of nothing, because their consciences be not of his owne laste. So the Pharisees could not brooke Christ and his Apostles, for not washing; and the hypocriticall false teachers, euen made a very rend in the Church, about abolished ceremonies of the Law. But the true Christian in cases of such difference, holdes the bond of Peace in the vnitie of the Spirit, not iudging, nor despising others, but charitably referring them to their owne master, to whom they stand or fall: he that eateth, not condemning him that eateth not; hee that eateth not, not censuring him that eateth; but both louingly bearing with each other, because they both giue thanks, and seeke to bring glory to one master. The hypocrite will almost allow no man the name of a Christian, at least, the esteeme and affection due to one, if hee
concurr

The hypocrite
censorious in
his strictnesse:
the Christian
gentle to o-
thers that dif-
fer from him.

The hypocrite
is not futable
and regular in
his strictnesse,
but the true
Christian is.

concurrer not with his iudgement: the true-hearted is euer charitable to the contrary side in such diuersities.

Againe, the hypocrite is not futable to himselfe in his strictnesse; for hee is large conscienced enough in other matters, and can swallow a Cammell with the same throat, which did euen keckle at a Gnat: if a greater and more apparant fault be more interlarded with profit, it goes downe glibly enough, although these little leane morsells doe sticke in the passage. Such well oiled faults, though of a larger quantity, either he cares not to see, or amend, so that you would as much wonder at the greatnesse of his swallow in some things (especially where pleasure and profit pleade the case), as seeme strange at the too too much streightnesse of it, in other cases; and maruaile either how hee should be so Eagle-eyed, as to see so small a matter in one kinde; or else so beetle-eyed, as not to see so plaine a thing in another. But the vpriight heart is like himselfe in his strictnesse, and equall and proportionable in his making conscience of things. Hee is more troubled in greater matters, than in lesser; and his conscience will checke him, and order him with more or lesse vehemency, and earnestnesse in things; according as the things he doth, or doth not, are of more or lesse weight and moment. And euen as straight as he is in some things, so straight will hee likewise shew himselfe in other things of the like degree. And thus you haue (as neare as I was able to gather it out of Scripture) the true and manifest difference betwixt the sincere and guilefull

full in these particular graces. Yet still let mee be bold to put you in remembrance, of what I spake at first; and that seasonably in this conclusion of the whole discourse, viz. that because the most vprightly minded is not without some plaine admixture of guile: therefore many of the effects and signes of guile, wil begin to worke and shew themselves in him also; but so that he doth obserue, lament, resist and oppose the same; and continue to controule his owne heart for them; till by degrees he haue gotten the better of them. And so hee cannot be called an hypocrite, though he haue much hypocrisie in him: contrarily, the hollow hearted (though he be cleane ouer-runne with these effects of false-hope, yet) negleth to obserue them, or is not much troubled at them, when he finds them; and therefore he must take his name from the vice of hypocrisie, because it beareth sway, and exerciseth dominion ouer him. And thus now haue we explained the point in hand, and so made way for the vses, which we are to gather from it.

CHAP. X.

Containing the first vse of the point belonging indifferently to all sorts of men.

First then, let all men learne hence, not to satisfie themselves, with being branches in the Vine; but consider seriously, whether they be of the good, or of the bad branches. Seeing

Every man out
of a godly iea-
lousie ouer
himselfe, must
examine what
himselfe is.

Willingnes to
search, a signe
of truth; the
the contrary,
of falshood,

ing there at, and alwayes haue beene, and euer will
be in the Churches, dissemblers, as well as sincere
Christians: it becometh therefore, that euery man,
out of an holy ialousie ouer himselfe, and a godly
fearfulnesse of himselfe, doe often and seriously
try and examine what he is, and not passe sentence
of himselfe one way nor other, till by touch-stone
of the Scripture, he hath made prooffe of himselfe.
In other cases wee would all easily condescend to
such an exhortation. Were it most certaine, that
within this quarter of an houre, an hundred or two
of this Congregation must leaue this present life,
how would euery one feare, lest the lot of death
might fall vpon himselfe? and how carefull would
each one bee, if it were possible to come vnto the
knowledge of the matter, whether himselfe should
be amongst the liuing or the dead. Brethren, it is
certaine, that in the Church of God, there be di-
uers hypocrites, which must be damned: this our
Saviour teacheth here, and we haue deliuered you
in his name. Can it therefore but be needefull for
euery one amongst you, to make a diligent enqui-
rie into his owne estate? and that so much the ra-
ther, because this very willingnesse to search into
ones selfe, is a good signe of truth, and the contra-
rie of falshood. The hypocrite of the closer sort,
is onely therefore an hypocrite, because he will not
endure the paines of discovering his owne hypo-
cristie. An hypocrite in the hearing of such a point
as this, can soone see cause enough in his conceit,
to thinke hardly of another man. Sure, if this be so
(saith he within himselfe), such a man must needes
be

be in hard case; for he can be no better than an hypocrite: but for himselfe, hee letteth passe all such thoughts concerning himselfe, and feedes himselfe still with his former strong, and long continued conceit, of being a good Christian, what euer men thinke of him. But the true Christian, vpon hearing of such things (because hee hath had some acquaintance with the guilefulnesse of his owne spirit) is therefore apt to be timorous of himselfe, and thinkes to this effect within himselfe: Alas, what is mine estate, these things come hard vpon mee! I feare, I feare much, lest all be not well within me! And so searching, he findeth hollownesse; finding, bewaileth it; bewailing, confesseth it; confessing, reformeth it; and reforming, is not overcome by it. Wherefore againe and againe I beseech you, let euery man and woman consider diligently of himselfe; let him trie and prooue his estate by the notes which I haue formerly set downe, in as much plainenesse and perspicuitie as I could. Say thou that hearest the Word of God this day, in which thou art taught, that the true Vine hath branches on it that be not true, as well as those that be true; what dost thou doe me of thy selfe? Art thou an vpright-hearted man, or a dissembler? Againe, I demand of thee, what a kinde of Christian thou accountest thy selfe? In name and shew, and profession, thou art one of Christs members; but art thou so indeed and truth, or art thou not? Thine answer will like enough be this; That thou hopest thou art a true Christian. I say vnto thee therefore, that it may fall out, thou couldst not so much as say, thou didst

Some doe
thinke them-
selues vpright,
yet at end
proue false.

Where dost
thou find most
faults?

hope so, if thou didst not answer rashly, and without all deliberation, because thou art an errand grosse hypocrite, that dost know thy selfe (if thou wouldest confesse it), but meerely to counterfeite some outward shew of goodnesse; whereas in thy secret conuersation, and the vnobserved parts of thy life, thou followest and likest wickednesse well enough. And if it be so, suffer not thine heart to beguile thee any longer, and lay no clayme to the name of a true Christian, which thy selfe dost well enough perceiue, to be altogether vnbecomming one of thy carriage. Come now, and grow to take notice of that monstrous grosse guile, which thou canst not but feele within thy selfe, if thou wilt but lay thine hand vpon it. But if thou beest not so grossely, and so palpably hypocriticall, but that it may bee possible for thee to say deliberately, that thou hopest thou art a true Christian; yet I wish thee to take great heed, that thine hopes be not ill grounded: for many a man, thinketh and hopeth, that he is vpright, which in the end proueth himselfe otherwise, and loseth all his faire hopes; and so is fulfilled vpon him that the Scripture affirmeth: the expectation of the wicked shall perish. But wilt thou know indeed what to say of thy selfe? then lay the line to thine owne soule, and apply thy selfe to the rule formerly set downe. Say then, Where findest thou most faults? at home or abroad? in thine owne heart, or in the wayes of other men? And what faults doe most disquiet and trouble thee, and make thee most inward worke and heavinesse? thine owne, or those of other men?

If thine owne, in all likelihood all is well with thee: if other mens; loe here, the carping vaine of an hypocrite; lay thine hand vpon it, and feele it with shame and sorrow, and say to thy selfe; O now! the pulse of my soule beates hollow: and hereafter (till thou haue turned thine edge another way) take not thy selfe for other than thou art, an hypocrite. If thou feelest this busie meddling humour, and lamentest it, thou art not overcome of hypocrisie: but if it carry thee away, and thou satisfiest thy selfe in it, and thinkest thou hast cause so to doe, and resistest it not: I condemne thee for a ranke dissembler. But tell me yet further; how standest thou affected towards thy selfe? art thou bold, confident, aduentrous, dreaming that (thou trowest) all the world shall not draw thee to commit such a sinne, and bragging that thou art one of these dissemblers? Or art thou fearefull of thy selfe, scarce daring to trust thy selfe, and often almost ready to tremble for feare, lest thou shouldest bee beguiled in thy selfe? If it be with thee in this latter fashion, I say vnto thee; blessed is hee that feareth alwayes with such a feare, as makes him examine, and pray, and seek for strength from heauen against his corruptions: but if otherwise, it is certaine, this foole-hardinesse comes from nothing, but thy not knowing of thine owne weakenesse; therefore I can pronounce thee no better than an hypocrite. And tell mee yet againe: doe times, company, places, make such a change in thee, that what euill thou wilt not doe in one place or company; that, thou wilt do in another? and what good

Art thou confident or feareful of thy selfe?

Doth company,
place, &c.
change thee,
yea or no?

Is thy care
most of the a-
ctions, or of
the inward
motions also?

thou dost in some places and times, that thou carest not to performe in others? I say then, thou hast cause to esteeme thy selfe a double minded man: but if thy resolution be, to be stil the same, and thy strife not to alter, and so in conclusion, thou art thy selfe, though Satan may trouble thee by such disadvantages; I say then thou mayest iustly repute thy selfe true-hearted. Yea, if perceiuing such inclinations to change and vary with time and place, thou see and bewaile this folly, and strue against it; thou mayest be true for all that: but if thou extenuate and excuse this varying, and thinke with thy selfe, that no man can chuse; so casting the blame vpon others, and not thy selfe: I assure thee againe, that thou art but hollow. But proceed wee in this examination. Is all or thy chiefe care of the outside, and so that thou neyther doe nor speake euill, it seemeth not much materiall to thee what thou thinkest; and if thou canst refraine from beeing externally naught, thou little heedest or carest for the naughtinesse of thine hidden man? I affirme against thee then, that thou art but a whited tomb. But if thou haue a wakefull and suspicious eye vpon thine owne soule, and findest great cumber to keep it in order, seeing and abhorring the lewdnesse of it, and being much troubled within thy selfe for it, thou mayest be sure, that thou art true: for doubtlesse hee is good indeede, that is good within, and that strues to remoue away the sinfulness of his soule. But let vs goe a little more particularly to worke. Thou hast good knowledge of the Word of God; and what of that? Therefore thou

thou concludeſt, that thou art a good Chriſtian. I anſwer, thou colleſteſt amiſſe, for this may befall a *Judas* and a *Balaam*. But what enſueth vpon this knowledge of thine? doth it heaue thee, and make thee liſt vp thy ſelfe with diſdaine of others, as of ſilly fellowes? and what ſhouldeſt thou care, what they ſay or thinke? then aſſure thy ſelfe, that for all thy great knowledge, thou art but a proud Phariſie, and a vile hypocrite: but doth thy knowledge ſerue to diſcouer to thee thine owne vileneſſe? So that by growing in knowledge, thou groweſt in contempt, and diſeſteeming of thy ſelfe, as ſeeing more and more thine owne wants; and therefore more reſpecting others, who (though perhaps they know leſſe yet) know what they do know, in a better manner? Then art thou true-hearted.

Againe, thou knoweſt very much; but yet ſomething thy credit, profit and pleaſure hang ſo in thy light, that thou canſt not know, but euen againſt the inward offers of thy ſoule to perceiue) remo-ueſt it out of the eye of thy minde, and art not willing to trouble thy ſelfe with thinking of ſuch matters, nor canſt not be made to vnderſtand: Know then, that this winking and blinking proueth thee falſe at heart. But if thou findeſt thy ſelfe willingly diſpoſed to acknowledge thoſe truths, that haue gone moſt againſt thee, & moſt croſſe thy luſts, and which thy fleſh is leaſt deſirous to ſee; thou mayeſt be of good comfort, in aſſurance of vprightneſſe.

Moreouer, thou beleeu'eſt the Word of GOD; ſo doe the Diuells alſo: but tell mee; Haſt thou rooted the truth in thy ſoule, by much pondering

Doth thy knowledge make thee big a little in thine owne eyes?

Doth profit, &c. ſo hang in thy light, that thou art willing to know ſome truths, or no?

Doſt thou roote the word in thine heart, by much muſing on it?

Dost thou lay
the law to thy
soule, as well as
the Gospell?

Lookest thou
to performe
the conditions
as well as to en-
ioy the things
promised?

What faults
confessest thou?

Confessest
thou dayly,
or by fits

vpon it, and building thy faith on Gods authority? if ~~you~~ thou shalt stand in the stormy day: if not, thou shalt soone be cast downe, and proue thy selfe to haue had none, but a rotten foundation.

Also, thou beleeuest in Iesus Christ, trusting to be saued by his onely merits: so many beleeued on him, which yet hee regarded not: But dost thou beleue the Law, as well as the Gospell? and humble thy selfe by that sower doctrine, as well as cheare vp thy selfe with those sweete words? then much good may thy comforts doe thee; otherwise, they be false and windy, and shall not be able to sustaine thy soule.

Dost thou as well take care, to presse thy selfe to performance of the conditions required in the promises, as to make thy selfe perswaded, that the promises shall be performed to thee? this is soundnesse: but if not, it is meere deceit, and thy faith at last shall proue it selfe to haue been but fancy.

I goe on forward to examine thee farther: Thou hast often beene very sorry for thy faults, and with griefe confessed them in secret: wel; but *Abab* did as much. Onely tell; What faults confessest thou? onely the grosser acts of euill? such sorrow and confession are vnfound: the motions, thoughts, desires, priuy inclinations, and smallest degrees of sinne; that is hearty confession. Onely by starts and fits, now and then, after the comming of some perill or reproch, or that some good Sermon hath wakened thee, as *Abab* after the Prophets threats? Here is no truth: but if constantly, day by day, in a setled course, this is sound, reioyce in it.

And

And when confessest thou? Onely when feare of heart and heauy crosses compell thee: or voluntarily of thine owne accord, without such dragging (though perhaps more earnestly, when the Lord doth please to quicken thy pace)? if in the former maner, false; if in the latter, true is thy confession.

Voluntarily, or
by compulsion?

Againe, thou hast mended many faults. But is there not some one or other thing, which thou hast no mind to amend? which thou thinkest thou needest not, or canst not mend? which thou dost not, by daily calling vpon God, and traueilling with thine owne heart, striue to amend? If there be any such exempt place for sinne in thy life, I pronounce thee an hypocrite. But if thou haue giuen God the full possession of thy soule and life, desiring and struing for nothing more, than wholly to banish and expell, and cast out Satan, I pronounce thee a true Christian.

Is there not
some or other
fault thou hast
no great will
to see or amend?

Thou art free from grosse and shamefull sinnes: But art thou conceited of thy selfe for this, and despisest others? thou art but a Pharisee: or art thou in such freedome, lowly and meane in thine owne eyes? It is a good signe of truth.

Dost thou dis-
pise those that
are greater sin-
ners than thy
selfe?

Thou wilt not murder: but thou wilt reuenge some other way, as by rayling, or doing some shrewd turne; this is falsehood: but if thou labour to forbear the least euills, as well as the greater in all kinds, and dost not beare thy selfe out in the lesser, because of thy leauing the greater; it is a good proofe of sound goodnesse.

Dost thou take
leauie in little
sinnes, so that
thou forbear
the greater?

Thou dealest iustly with men, and dost many deeds

Dost thou
good in secret?

deeds of charity : But when dost thou these things? In secret, when none can take notice? or onely then when there is a possibilitie of hauing witnesses? and why dost thou them? chiefly (and in a manner onely) to please God? or out of desire of winning credit? If the latter, false and guilefull bee these good deeds : if the former, true and vpright.

To thine ene-
my?

And canst thou bring thine heart to deale lovingly and mercifully with him, that hath wronged thee, yea or no? If not; I see not how thou exceedest a dissembler : if yea; triumph, for now thou art perfect, as thine heavenly Father is perfect. Thou art zealous in preaching, praying, hearing, conferring. But tell me moreouer; Art thou zealous, and as zealous in secret praying, as in publike? In priuate meditations, as in publike deuotions? Then well is it with thee: if not, that that is open, may be hollow.

Art zealous in
priuate deuotis-
ons?

Dost thou not
affect to be ac-
counted a for-
ward man?

And say : Dost thou not feede thy selfe in a conceit, of being counted a notable Preacher, a very forward man? and hast thou not a kinde of keene-nesse against those, that seeme by their brightnesse to hinder this repute of thee? If so; thou art manifestly vnfound (if thou keepe these thoughts warme within thee) : but if thou do abhorre these thoughts, labouring not to regard applause, but euen to delight thy selfe, and blesse God for others going beyond thee; it is an excellent prooue of truth.

Doth the bare
doing content
thee, or no?

Yea, what regard hast thou of thine heart and affections in these acts of deuotion? Doth the bare doing of the worke content thee? it is stark naught then :

then : Or dost thou looke to thy spirit , taking no comfort , vnlesse thou finde the inward power of these exercises ? then it is excellent , and that is euident truth.

Further , thou art more than ordinarily strict and precise in diuers matters , which the world accounteth light and small matters , it is well . But how standest thou disposed to them that are not of thy iudgement ? Canst thou not away with them ? Canst thou scarce afford them a good word ? but art still ready to account them dissemblers , and makest a great question , whether they may be accounted sincere , yea or no ? Be afraid of thy selfe ; it is very likely , that thy selfe art not yet sincere . Nay , if thou goe forward in this rash and harsh censuring , not iudging and condemning thy selfe , for so iudging and condemning others , without all doubt thou art but hollow : but if thou hold fast the bond of loue and peace , to those that are otherwise minded then thy selfe ; and louest them dearly for the graces sake which thou seest in them , it is a good signe that conscionablenesse (and not guilefulnesse) hath framed thee to such strictnesse of life.

And for thy selfe , how standest thou affected in other matters ? as strict ? as carefull ? as much troubled , with as small matters , in other things that concerne thee ? and wherein thy purse and profit are interestted ? It is a good testimony of thy soundnesse : but if thou canst deuoure (with some excuse or other) farre greater matters in other kindes , thy conscience not greatly disturbing thee , because thou

Canst thou not afford them a good word, that doe differ in small things?

Art as precise in matters, in which thy purse is interestted as other things?

Art thou most
strict in mat-
ters of most
moment

Aske and an-
swere these
questions, that
thou mayest
know thy selfe.

The flesh and
the diuell will
hinder this ex-
amination, be-
cause it is pro-
fitable.

thou flappest it in the mouth with some sorry shift and pretence: this is a shamefull trick of a dissembler.

If thy precisenesse be not generall (in all matters as well as one) and regular (more in the more weightie), thou mayest be a strait laced hypocrite, as well as a tender-conscienced Christian. O brethren, that you would often, very often commune thus with your selues: gage your owne soules, and by much questioning with your selues, make your selues knowne vnto your selues, and not continue alwayes strangers to your owne bosomes. Without searching, the true-hearted shal want the comfort of truth; and the hypocrite be out of all possibilitie, to come out of his hypocrisie: but this examination will be exceeding beneficiall for the increase of sincerity, or reformation of guile. See therefore that you redeeme time, and bestow pains to practise it. I know the flesh will be backward to this worke, mans heart loues not to be rifled vp. A fore legge or hand shrinks backe, when it should be searched. The diuell also will find twenty deuices to interrupt you, in keeping this assise ouer your owne hearts: hee loueth not to haue men vnderstand their owne estate; he would faine haue them goe blundring through the world, and let things happen as they may for their soules. But let your naturall backwardnesse to this inquiry, and Satans sensible opposing it, be sufficient proofes vnto you, of its needfulnesse and profit both. Were it not a great helpe to the subduing of the flesh, the flesh would not be repugnant vnto it: were it not a
meanes

meanes of chafing out Satan, Satan would neuer withdraw you from it. But be ieaious ouer your selues, feare much, suspect much, enquire much, and preuent the euill of securitie, and the growth of hypocrisie. I doe not wish you alwayes to stand in suspence of your selues, and still to bee doubtfull, whether you bee true Christians or dissemblers: it is no part of my meaning, to driue you vnto this vncomfortable vncertainty. But I wish you not to make too much haste, to thinke your selues certaine, for feare your certainty should proue but a certaine delusion. When thou hast againe, and againe, and againe tryed thy selfe by the things formerly deliuered (or any other that thy selfe canst conceiue of, or others of better vnderstanding in these matters can helpe thee vnto), then thou mayest boldly hold fast (if thou findest cause to hold) this conclusion; I am sure I am not a withering branch. But if thou be too willing to thinke well of thy selfe, and wilt speedily resolue (to saue the labour and trouble of inquiring and narrow trying), that thou knowest thou art vpright; then assure thy selfe, that despaire at length will shake thee out of this deluded thought, if damnation doe not ouerwhelme thee in the midst of it. But in very deede brethren, much searching is no hinderance to much assurance of ones owne estate, but rather a great furtherer of it. For though all be not hypocrites, yet all haue much hypocrisie remaining in them, and in often considering of their estates, they shall by little and little, purge out the reliques of that vice, which will not be

We must not alwayes be in suspence of our selues, but beware of too much haste in determining.

Much searching hinders not, but furthereth our assurance.

be throwne out all at once; and so shall grow in good and sound assurance of their owne estate. I request you therefore, with as much earnestnesse as the matter requireth, to take heed of ouer easie beleueing your owne good opinions of your selues.

What the prouerbe prescribeth to be done vn- to others, if thou wouldest not be coufoned of thy goods, that doe thou to thy selfe, that thou may- est not beguile thy selfe of thy saluation; Trie be- fore thou trustest. The most of those that live in the bosome of the Church, are ignorant of the na- turall guilefulnesse of their owne hearts. They con- cieue not how subiect they are to that notable trick of folly that wise *Salomon* speaketh of, saying; *The foolish beleeueth euery thing*: especially euery good word that his owne selfe-flattering heart will buzze into his eares. But the wisdom of the wise, is, to vnderstand his way, hee will haue good footing and ground, for his good opinion of himselfe, or else hee will not rest vpon them. Wherefore take heede of being deceiued with that deceit, which *Salomon* calleth, the folly of fooles: euen to take paines to beguile your selues, in resting vpon a lye, in a matter of this maine consequence. We see and wonder, that many men will not be disswa- ded from accounting themselves true Christians, though euery man that hath an eye, may see, that nothing is Christian in them but the out-side, and not all that neither. If they make the least sem- blance of pietie; if they be not as bad as the worst of all the limmes of Satan; if they can find in them- selues the least shaddow of any thing, that may be called

called vertuous; they lay fast hold vpon their owne fancies, and will not consider, that it is the folly of fooles to deceiue themselues. O that wee could driue you out of this folly! O that we could bring you to see (that that all confesse, but in their owne cases, few or none seeme to consider) that in the Church, I say in the Church, I say againe in the truest and purest Church vpon the earth, there be not alone some, but many hypocrites; that you might not satisfie your selues with such simple allegations; for the prooue of your being good Christians, as the most are wont to doe: but that by looking narrowly, and digging deeply, and painefully diuing into the bottome of your soules, you may at last know your selues with an infallible and sure vnderstanding, not to be hypocrites, but true hearted. And this is one vse for all men, that all should trie themselues what they be.

CHAP. XI.

Containing the second vse for those that are found out to be hypocrites.



Nother vse is for those, which by this triall shal be found guiltie; let them no longer maintaine a good opinion of themselues, but take themselues for what they be, who examination hath found guiltie; let Confession therefore prepare him for pardon and amendment: for certainly these diseases of the soule will neuer be healed; vntill they be seene and

The hypocrite must cease to thinke well of himselfe.

and acknowledged; neither will God euer pardon them, till the man in whom they rule, begin to see, and to confesse them. If I did require an open confession, of all the dissemblers amongst you (namely; that they should now before GOD and this Congregation, open their mouthes against themselves, and intreate all men to take notice, that hitherto they haue but sought to cousten the world and themselves, not being indeede the men they haue beene, and would haue beene taken for); if I say wee did exact such an open and publike confession; tending to pull blushing into their faces before men, yet it ought not to seeme much to any man, to yeelde himselfe to the bearing of his due reproach. For why; what traytor or fellow, taken in his felony or treason by a few, would not willingly yeelde to confesse the same in the face of the Country, at the generall Assises, if he were sure to be forgiuen? But Brethren, the confession which we demaund of you, and wherewith the Lord will (in this case) be satisfied, is not open and publike to the world-ward (that your credit should be impeached by it, and your good names blemished); but it is private and secret to God-ward, tending alone to heale the soule and name both, and to preuent the vengeance of God, which can not otherwise be preuented. Now in thine heart, anone in thy closet, thy doores (as Christ saith) being shut to thee, fall downe before the face of him that seeth in secret, and if the fore-named triall haue found thee to be an hypocrite, tell the GOD of heauen what thou hast found by thy selfe: say vnto him,

But must confesse to God in secret, that he hath beene an hypocrite.

O Lord, it goeth againſt my fleſh to ſee and acknowledgement (but alaſſe it is to no purpoſe to holde my peace, and by hiding to encrease) my guile! Wherefore Lord I confeſſe vnto thee, I euen freely confeſſe vnto thee, that hitherto I haue beene no better than a painted Sepulcher, full of rottenneſſe. I haue beene more troubled at other mens faults againſt me, than mine againſt thee: and I haue allowed my ſelfe in this prepoſterous earneſtnes, and thought I had cauſe to be ſo. I haue bin ventrous, confident, and apt to preſume of my ſelfe, and yet haue neuer lamented this carnall confidence. I haue giuen my ſelfe leaue to doe the euill in ſecret, which I would not for a world haue done publicly, and yet haue taken no care to lament it, becauſe I thought, Piſh, it is no-matter, no man ſhall euer know it. I haue giuen free ſcope to the foule motions of mine heart, and taken no care to controule and oppoſe the looſeneſſe and licentiousneſſe of wicked imaginations. My knowledge hath made me proud, and in ſome things I haue reſuſed to know, and yet I neyther bewayled my pride, nor my witting blindneſſe. I haue taken no care to ponder on thy word, and ſettle it deeply in my ſoule: and yet haue not ſeene mine owne folly, in being careleſſe to couer this ſeede with earth. I haue miſ-applied thy gracious promiſes in Chriſt, rather imboldening my ſelfe in euill by them, then vſing them to the purging of mine heart and life: and yet I haue not lamented before thee this my preſumptuousneſſe. I haue confeſſed my faults, but alacke ſeldome, and when a croſſe

hath compelled me, not else. I haue amended some things : but alas some thing alone, this or this (name thou the particular to God), I could neuer bring my selfe to be willing to amend : or if I haue been willing for a passion, that willingnesse hath held but a little time, and yet I haue flattered my selfe with vaine shifts, and haue not abhorred this my guile. I haue indeede forborne reproachfull sinnes; but euills of lesse grossenesse I haue boldly committed, and neuer been troubled with them. Vaine-glory hath stained my deedes of righteoufnesse, and I haue not seene and bewailed it. I could not bring mine heart to doe good against euill, nor seriously blame my selfe for this reuengefullnesse, but been ready to thinke, it was more than any man aliue could be able to doe. I haue sought the praise of men, in acts of thy seruice, and it hath not been bitter to my soule to haue thus mis-intended thine ordinances. I haue beene vtterly carelesse of secret seruices, when I haue seemed forward in publike, and yet been well enough contented with that carelesnesse. I haue been well enough pleased with the bare out-side of religious duties, and taken no paines to finde the life of them within me. I haue contented my selfe with lippe-praying, and eare-hearing, and not beene abased in my selfe for want of seruent praying, and powerfull hearing. I haue beene censorious against those that haue not beene as strict as my selfe, in matters of ceremony; and could scarce abide them, that could abide those petty things, which I haue disliked; and yet I neuer lamented, but rather applauded my

my selfe in this bitternesse : and I my selfe haue beene very carelesse of greater things , when profit pleaded for them , that haue seemed so very strict in formes and shaddowes, and externall rites : and yet I pleased my selfe well enough in this largenesse of conscience. O Lord, thy Word hath found me out , thy Word hath discovered vnto mee the secrets of mine heart: it hath iudged me, it hath condemned me , I desire to giue glory to thee, and no longer to hide my sinnes, this sinne, this vpholder of all sinnes, this damnable hypocrisie. I see it hath ruled in me, and I (for want of care) haue neuer yet perceiued it : but now I perceiue it, and now I confesse it, O Lord, to thee that knowest it already, to thee from whom it cannot be hidden. I humbly acknowledge, I haue all this while beene but an hypocrite.

Brethren, will yee thus pleade guilty, if you bee guilty before the Lord ? I know it is maruellous hard , to bring the guilty soule to plaine confession : selfe-loue raigneth in our hearts naturally, and that can hardly endure to speake any euill against it selfe, though vpon neuer so iust cause. Hee that hath long fed himselfe , and made himselfe (if not peaceable, yet) secure, with telling himselfe he was a good Christian ; will be very loath now (perhaps after many yeares abiding in this false opinion) to acknowledge himselfe to haue been deceiued. We see it is very hard to draw men out of those errors, wherein they haue been long trained vp. Every man hath been euen trained vp in a conceit , that he was a good Christian. It is conceit hath long posses-

A man shall be
loath thus to
confesse his
hypocrisie,

But he must
for all that,
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onely way to
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sed him, and this error hath become a very preiudice within him, he hath euer taken it for granted, and beene angry that it should be once called into question. It is therefore no wonder, if men finde themselves loath to recant their owne good conceits of themselves, and to goe from all that they haue formerly esteemed vndenyable. But for all this, I pray you be perswaded, to see your selues to haue been dissemblers, if you haue been such, for all your vnnaturall vnwillingnesse. The theefe indeed hath cause (as he thinketh) to be impudent in denying himselfe to haue committed felony (though he know full well, that he hath committed it), because confession is required of him, as an helpe to his conuiction, and so to his condemning. But the Lord of heauen doth not desire thee to confesse thy selfe to haue been but an hypocrite, because he wanteth other meanes to conuict thee; or because hee may the more easily proceede to condemne thee: nay, therefore onely he would haue thee confesse, that thou mayest be capable of pardon; because it is an ouer-ruled case in heauen, and a thing peremptorily concluded of by the Diuine iustice, that no sinner shall euer be pardoned, till he deale plainly, and freely confesse, that he is such a sinner as he is. Thy confession is called for, onely to fit thee for pardon, not to vrge against thee to any worse purpose. Wherefore forbear no longer, winke no longer, be ignorant of thy selfe no longer, hide thy guile no longer, but in thy very soule now, in the thoughts of it, and heereafter in more words, twixt God and thy selfe in secret, say vnto the.

the Lord, and deny not, but acknowledge: O Lord, I see plainly, that yet I haue been but an hypocrite.

Brethren, ignorance of ones ill estate cannot helpe it. Is a man one iot the better, if he be an hypocrite, because hee refuseth to acknowledge it? Shall he scape better, because he can make himselfe blinde, and not see it? Doubtlesse the Lord will discouer the secrets of euery soule at the last day, and at the day of death; to euery mans soule first, and after to all the world: and then a man shall be discouered to himselfe fearefully and horribly, without all hope, without all possibilitie of being pardoned. Suffer the Word of God (wherein hee comes to exercise iudgement in a mercifull manner) to draw you to a plaine and sauing acknowledgement, that you may not be forced by the last sentence, to see and feele your hypocrisie, when there will be neither leasure nor meanes to redresse it. Now thou mayest be helped, now thou mayest be changed, from an hypocrite to a true Christian, from a dissembler to soundnesse of spirit. Now therefore, whilest vpon confession, mercy and healing may be procured, bring thy soule to it, and suffer the Word of God to ouer-rule all thine vn-willingnesse, and fall to a free confession, and (as I haue often said) tell the God of heauen: O Lord, It is true, too true, too plaine, I cannot deny it, vnlesse I will deny it wilfully, and against my conscience, I am but an hypocrite as yet. Brethren, wee therefore labour about this point so much, because we doe well know the necessitie of it. If we cannot

And if he doe
it not, he is no
white safer.

But shall for e-
uer remain so.

Only by con-
fessing and la-
menting, hee
may be made
true,

attaine thus much from you, you will alwayes re-
maine hypocrites, and the Word of God (through
your opposing it) will prooue but a meanes of har-
dening you in your hypocrisie: but if we draw you
to acknowledgement, it will not be impossible to
direct you to amendment. I know that your hearts
may possibly hold off from confession, by thinking
to this effect; That if you haue beene but hypo-
crites all this while, it will neuer bee better with
you, and you shall neuer attaine to be vpright. But
this is a false suggestion of Satan. If you will not
see your selues to haue but dissembled, you shall in
very deede neuer be better, but rather worse and
worse, and more and more sold vnder the power
of hypocrisie: but if you will see it, and lament it
before God, and oppose it, by struiuing to cast out
the beloued sinne, and to step that one step, which
hitherto you haue not stepped, of falling out with
that one sinne whatsoeuer, which hitherto you
haue harboured, and constant praying against that
one fault, which hitherto you haue been content to
winke at, and let passe with a priuiledge of, Seene
and allowed; you shall bee true, you shall bee vp-
right, you shalbe sincere, and of fruitlesse & barren,
become fruitfull and profitable branches. A man
may weep out hypocrisie, aswel as other vices; con-
fessing and lamenting guile, will surely free a man
from the power of guile, and hee shall cease to be
an hypocrite, that will now begin, & hereafter dai-
ly continue, to see, acknowledge, and bewaile his
hypocrisie before the Lord, who sees and hates it,
where it is not cōfessed: sees & pities it, where it is.

CHAP.

CHAP. XII.

Containing a third use for them that be upright.



BUt now some (I doubt not) in this tryall, will bee found to haue no guile; that is, no predominant hypocrisie in their spirits. There be in the Churches true-hearted Christians, good ground, sheep, and good corne: and those amongst you, that in trying doe finde your selues such; and by this infallible prooffe, can cleare it to your selues, because you haue often heeretofore found out, discovered and bewayled those effects of hypocrisie, which haue bene deliuered; doe you (I pray you) enioy the comfort of your vprightnesse, and let God that wrought it, haue the glory. The good Christian is almost as fearefull to settle himselfe in a good opinion of himselfe, as the false vnwilling to be driuen from it. But there is no reason wherefore the innocent should be condemned. A man may bee wrongfull and iniurious to God and to himselfe, in being ouer fearefull to confesse the good worke of God in himselfe. Christ hath liuing members in his body: if thou beest one of them, acknowledge it, and be glad of it, that thou mayest with all due care proceede in the wayes of godlinesse, now that thou knowest, thou hast set in, to some purpose. If Satan cannot keepe a man from truth, yet hee will endeauour to hinder him, from

The true Christian trust in-
ioy the com-
fort of his
truth.

Notwithstanding his feare-
fulnesse.

And Satans
temptations.

taking the comfort of it : but let not his lies beguile thee any longer . Say vnto him ; I find mine owne faults more burdensome to me than others ; I find my selfe carefull of mine inward man, as well as of mine outward ; I find my selfe humbled, euen by my freedome from grosse sinnes : and if at any time any fruit of hypocrisie doe shew it selfe (as alacke too too often it doth), I make haste to bring it before God, and there I condemne it, there I humble my selfe for it : wherefore I am sure I am true-hearted ; O Lord, I blesse thy name that hast made me true, and I pray thee make mee more and more true. Surely beloued, it will be a great hinderance to your thankfulnessse, if you doe not labour against those cauels, by which Satan would faine couer your comforts from your eies. He will tell thee of thy censoriousnesse ; of thy falling againe, and againe, and againe, into such a fault, perhaps grosse ; of thy deadnesse in priuate exercises of religion ; and of thy many vaine-glorious fancies, and of thy much selfe-conceitednesse, and many other things ; and he will labour to make thee thinke, that it is not possible that heart should haue any truth, in which so many fruits of hypocrisie may be found. Thou must answer him, that thou confessest thy selfe, to be very full of these effects of dissimulation ; and that therefore also thou acknowledgedst the roote from which they grow, to be too too strong and bigge within thee. But thou mayest say withall ; I haue been taught, and I know it is true, that not the man in whom hypocrisie is, but he in whom it ruleth, must be called an hypo-

hypocrite : and for thy selfe, though it abide in thee, yet thou knowest it raigneth not, because thou fightest against it, and against the euill brood of it, with sighes and groanes, with confession and griefe, with requests and prayers, and with daily renewed supplications. Say vnto thy selfe, I know, and God knoweth, that my censoriousnesse, my dulnesse in priuate duties, mine often carelesnes of mine heart, and loosenesse of the inward man, my vaine-gloriousnesse, my slipping againe and againe into the same sinne, and other fruites of dissembling within me; that these, and all these are too ripe: but withall, that they are felt, that they are marked, that they are confessed, that they are lamented, and that they doe daily driue mee to my knees, and make me come vnto God, with humble intreaty for mercy through his onely Sonne; and therefore I am sure, that hypocrisie raigneth not, but that truth preuaileth, and therefore I am a true Christian, and so I will take my selfe to be, and will with all my soule praise him, that hath made mee such; continuing still to strue to grow in sincerity and truth, that when these graces are become stronger, they may become also more comfortable vnto me. O all yee, whose feeble spirits are shaken with feare, and to whom nothing is more troublesome than this thought, that sure you be but hypocrites; and yet you doe bitterly lament the effects of hypocrisie in your selues, and desire nothing in all the world so much, as to be found vpriight with your God: I pray you confirme your soules in peace, and accept the consolation that the Lord doth

Weak Christians apt to accuse themselves too much.

doth offer you. Take your portion of comfort, be knowne to your selues to be what you are, vnderstand and see how great things God hath done for you, in creating a right spirit in you. Doe no longer ioyne with Satan, in belying your selues, as you haue a ready too much & often done, to the great hinderance of your soules. Your custome hath been, whensoever your corruptions haue been any thing strongly wrought vpon, when any bad motion hath been violent, especially if your passions in any kinde haue broken foorth to some actuall euill; then to fall vpon your selues with grieuous accusations, and to take part with the diuell, in slaundring your selues; then you haue cryed out, and exclaýmed against your selues; and sayd; Sure I am but an hypocrite and a dissembler, that haue yet still within me such euill thoughts, am still disquieted with such passions, and still drawne to such wicked deedes. But I say vnto you, this is no true inference: as the hypocrite in a fit confesseth his sinne, and is sorry for it, but yet returneth againe to follow it; so the true hearted in a fit doth commit sinne, but againe returneth to abhorre it, and to renew his couenant with God of amending it. As the hollow heart, is good in a passion; so the true hearted may be bad in a passion: but looke to the course of thy life, to the settled purpose of thy soule, to the established desires of thy mind, and so long as there is a constant stríuing against all sinne by spirituall weapons, so long thou art good before God, and for Gods sake, and must take thy selfe to be vpright. The true Christian shall neuer gaine any

any thing, by calling himselfe an hypocrite, to see his hypocrisie, to lament it, to shame himselfe before God for it; this shall much aduantage his soule: but to deny the worke of Gods grace in him, and to ranke himselfe amongst dissemblers (from whom he alwaies differs as much, as a man that is sicke of any sicknesse, from him that is dead of that sicknesse); this doth no good to him, but interrupts his prayers, hinders his humiliation, estrangeth him from God, and turneth godly sorrow for his sinne, into desperate sorrow for the punishment of sinne. Remember therefore that there be true Christians in the Church, who yet are not free from manifold weakenesses, and grieuous corruptions; and hauing by prooffe and triall discerned thine owne estate, hold fast that assurance, which thine examination hath yeelded, and call not thy selfe an hypocrite, though hypocrisie shew it selfe in thee, so long as thou remainest constant in obseruing and oppugning it.

But this gets
them nothing.

CHAP. XIII.

*wherein are handled the vses of this point
in regard of others.*



ND these bee the vses of this point, which euery man must make for himselfe: now two things more follow, in regard of other men, with whome wee liue. For seeing Christs body hath in it some sound members, some rotten

Wee must not
be lightly cre-
dulous.

Iohn 3. vlt.

But hold our
selues in such
tearmes, that
men may not
hurt vs if they
would.

(I meane his visible body), therefore must wee bee warie; in not trusting all that carry an appearance of goodnesse, and farre from condemning all as hypocrites, because some proue so. First then, let the plaine words of Christ in this text, aduertise vs to put away simple and foolish credulitie, in taking all for that they seeme; and putting our selues into the hands of a man, so soone as euer any good things appeare in him. Let vs rather vse all good discretion, and bee reserued from men, vntill by long experience, wee haue gotten very good assurance of their sinceritie. Our Sauour hath made himselfe a patterne to vs of this prudent warinesse, as well as of all other graces: for many beleued in him, as *Iohn* tels vs, with whom hee trusted not himselfe, because he knew what was in man. Wee cannot tell particularly, as he could, what is in the hearts of all those, whose countenance is framed to goodnesse: but yet this we know in generall, that much hollownesse is in all, and that many are altogether hollow and guilefull; wherefore till long continuance in goodnesse, till the euident demonstration of truth, and the cleare shining of vertue, in the much and often denying of themselves, haue verified and approued the soundnes of mens hearts; wee must hold our selues in such termes with them, that they may not haue power to hurt vs (through our ouer-speedy opennesse towards them), euen though they should afterwards grow so naught, as to desire our hurt. I meane not, that any man should bee bold to conclude against his brother, sure hee but dissembleth, and I will not trust

trust him. Nay, we should feare to conceiue so almost of any man: for euen a true Christian may giue shrewd signes sometimes of hollownesse: but my meaning is, that we should thinke and hope the best, and be well perswaded of euery man, whose outside giueth vs cause of a good opinion; but yet so, as still to remember, that wee are not able to search the heart, and that guile and hollownesse may goe very farre, and therefore not to aduenture too farre vpon them, in hope that they be such, as will neuer deceiue vs. Thou knowest not, that such a man is a dissembler, therefore thinke well of him. Thou knowest that there is a possibility he may be a dissembler, therefore come not within his danger; giue him no such aduantage, through laying open thy selfe vnto him, that if hee should proue guilefull, thou mightest be hurt by him. Credulitie is the fault of honest hearts; because they bee single themselves, they looke to find all like themselves: but Christs words should giue vs warning, to try before we trust. If any man say, that this retirednesse will cut off the practiee and exercise of all Christian communion betwixt the members of Christs body: I answere, hee saith amisse that so speaketh; a man may doe many (and almost any) office of Christian charitie, to those with whom he liueth, and yet hold himselfe in such euen termes with them, that though they should proue false brethren, yet he shal not receiue any hurt by them. There be many acts of godly societie, which may be practised without any perill, especially in the peaceable times of the Church, and these (nothing hinders,

Which will
nothing hin-
der the com-
munion of
Saints.

hinders, but that) wee may indifferently exercise towards all : but if at any time some stormes arise, we must beware before whom, and towards whom, we carry our selues so, that they may hurt vs, if they list. Take heed whom thou trustest with thy goods, whom with thy name, whom with thy safetie, and to whom thou so farre ingagest thy selfe, that hee may (if hee will) deceiue thee, betray thee, molest thee. There be some so true hearted, that the world shall sooner remoue out of its place, then that they will prooue false. There be others, that will quickly change their hue, and be foes, in stead of their shewes of brotherly loue. Pray to God to giue thee vnderstanding, to walke wisely towards them that are within, as well as towards them that are without.

Notes by
which we may
best discerne
of another
mans integrity

And if any man desire to receiue information of the surest notes of truth, that are discernable to others, & in others, let him marke these two things well. The more humble any man is, the lesse forward to put forth himselfe, and to shew himselfe, and the more he can deny himselfe, and shew himselfe louing and pittifull towards those, that yet seeme farre from goodnesse; the more soundnesse and truth doe lodge in his bosome : but hee that is apt to set out himselfe, and cannot brooke another, that goeth not so farre as himselfe : that man doe thou suspect, and from him be thou reserved. Humilitie and meekenesse in ones carriage, and a patient waiting for them, that are not yet escaped out of Satans toyles, are (mee thinketh) the surest and clearest meanes of discovering the truth of another

other man. For hypocrisie in spight of it selfe, will shew it selfe proud and censorious, and bitter: but truth, euen when it intendeth no such matter, will shew it selfe humble and lowly, and gentle-minded, considering it selfe how bad once it was, and how much heereafter it may be ouertaken.

To conclude then; some be false brethren: wherefore trust not all too farre, that carry themselves for a time, as if a man might trust them; and trust them least, that seeme most desirous to be trusted. Again, doe not condemne all of falsehood, because a number discouer their guilt daily. When many of those that seemed leaders of the Army of Christians, fall off from their good beginnings, and cast away the very shewes of goodnesse, turning openly profane or worldly, and perhaps also bitter against those, that seeme to be such, as themselves once seemed. Let no man take offence at these stumbling blockes: let no man hence entertaine a thought of dislike against Pretie and Religion, nor an hard conceit of those, that yet continue in good courses. Such terrible examples should make vs feare our selues, and flie to heauen for diuine sustentation, they should not make vs reiect the loue of godlinesse, and account all rotten branches, because some are so. Hath not Christ told vs before-hand, that so it will be, that when we finde it so to be, we may not be offended, as he tells his Disciples in another case. The foolish worldling stumbleth exceedingly at the slips, faults, and imperfections of Gods true-hearted children; and because hee sees faults in them, that beare before them

Trust the least
that are most
desirous to be
trusted, and
angry if they
be not trusted.

Dislike not pi-
ety for their
sakes that
proue dissem-
blers.

them a forwardnesse in religion, he condemnes them all for grosse dissemblers, and cannot away with these smooth-faced hypocrites. But if at any time some prooue ranke hypocrites, he takes that as a warrant for his tongue to out-lash against all, saying; that surely the best of them is no better. But how could they be so foolish, but that they delight in folly, and are glad to make themselves obstinate in euill; and to confirme their inbred hatred of pietie, by turning all occurrents to that purpose? were it not (I say) for this malicious blindness of theirs, how could they be so foolish, as not to haue learned of our Sauours most plaine words, that in him there will be fruitlesse branches, that must bee cut off, and cast out, as well as fruitfull, that will continue and encrease in fruitfulness? Would any but a very blocke, or a blind man, stumble at a blocke, that is plainly shewed vnto him, and warning hath often beene giuen him, that it will surely bee cast in his way? would any but a man voyd of all vnderstanding, abhorre all the Apostles, because *Iudas* turned traytor? I pray you therefore, so many of you as shall liue to see such miserable examples, that you draw good, and not euill conclusions from the falls, reuolts, and back-slidings of other men, and of hypocrites. Say thou, I am sure Christ hath good sheepe, as well as goates; and though such and such haue manifested their guilefulness, by forsaking the former pathes of righteousness, wherein they appeared to walke; yet I will not be hardly conceited of any body else, for their sakes. In this case the prouerbe ought

to be hearkened vnto, that tels vs, Euerie Horſe muſt carry his owne burden. In truth, hee that ſtands ſo ſlenderly affected, either to goodnes and piety it ſelfe, or to the ſeruants and followers of ſo noble a miſtreſſe, as piety is; that becauſe of the wickedneſſe, and out-ſtayings, and ſmall reuolts of ſome of thoſe, that ſeemed once to attend vpon her, and to be admitted into her traine; therefore he cares not for pietie it ſelfe, nor will euer thinke well of any of thoſe, that weare here cloath hereafter; he (I ſay) that ſtands ſo ſlenderly affected to Wiſdome and her retinue, ſhall be ſure, neuer to want occaſion of imboldening himſelfe in ſinne, and of being more and more eſtranged from that, the entertaining of which, is the onely way to make him happie. Yea verily, hee whom the back-ſliding of ſeeming Chriſtians, doth driue to ſo much madneſſe, as that he can turne ſo lamentable a ſpectacle to no better a purpoſe, then to triumph and exult ouer all, and barke againſt al, and vpbraid all with ſuch euill examples: diſcouereth himſelfe plainly not to hate the ſinns of the back-slider which hee lately fell into; but the very ſhewes of goodneſſe wherein once he walked, and from which he is falne. In a word, he that ſcornes pietie and religion; and thoſe that follow after it, becauſe diuers turne taile, and prooue notably wicked at end, ſhewes himſelfe plainly to be voyd of all religion, & all piety. When the true ſeruants of God doe ſee and heare ſuch tidings, it grieveth their ſoules; it maketh them mourne in ſecret, and pray in ſecret, and fall a freſh to examine and trie

themselves, lest they also should be in like manner overtaken. But he that fleereth, and iesteth, and exulteth, and scorueth, and casts the dung of one, in the face of others, and would faine blemish all religiousnesse, by the staines and faults of those that once seemed religious: hath nothing in him but malice and bitterness, and the very spirit of the diuell. Beware therefore of making thy selfe appeare starke naught, by so stumbling at the breaking out of some other mans long hidden naughtinesse.

CHAP. XIII.

*Shewing that fruitfulnessse is the true discipline
note of those that profess to be
Christians.*



AND so much bee spoken of the distribution of branches into two kinds: Wee proceede now to consider the difference of the branches: for in that they bee branches they both concur: but herein they differ manifestly, that the one is, the other is not fruitfull. Obserue then from these words of our Sauour, another point, that fruitfulnessse is the true note of difference betwixt the true Christian, and the hypocrite. As a man differs from a beast by reason; a beast from a plant, by sense; a plant from a stone, by life or vegetation; so a good Christian from an hypocrite, by fruitfulnessse. This is the most plaine, sure, sensible, infallible,

fallible, and (as they call it) the very specifical marke of distinction, betwixt the sound professor and the false, that the one beareth fruit, the other doth not beare fruit in the Vine. Where the holy ordinances of God haue such power, as to work obedience in the whole conuersation, this is fruitfulnessse, and here is truth: where they doe not bring forth this effect, this is fruitlesnesse, and here is guile. In a word, all true Christians are fruitfull, and none but they: all dissemblers are fruitlesse, and none but they. This point is abundantly confirmed in the parable of the sower, in which of foure grounds, one alone was good, and that fruitfull; as for the bad grounds, the first did not beare so much as a blade; the other two did indeed put out a little greenenes, but it was like the corne vpon the house top: which withereth or euer it be ripe, and of which the mower filleth not his lap; onely the good ground did requite the labour of the husbandman with a liberall haruest of some thirtie, some sixtie, some hundred fold. So in the words of the Apostle, the ground that bringeth forth fruite meete for the dresser, is blessed, but that that bringeth forth briars and thornes, is neere vnto cursing, whose end is burning. And in more plaine termes our Sauour saith, that hee which heareth his words and doth them (this is fruitfulnessse) doth build vpon a rocke (this is an effect of truth): but he that heareth and doth them not (that is, to bee vnfruitfull), doth build vpon the sand; that is, is but an hypocrite, and shall haue his building tumbling downe.

The truth of this point will further appeare, if

Mat. 13. 1. &c.

Heb. 5. 7. 8.

Mat. 7. 24.

we consider the causes and effects of fruitfulness. The causes of it, are the sanctifying Spirit of God dwelling in the soule; and the Word of God, received into an honest heart. No man bringeth forth fruit, but he vpon whom the holy Ghost hath come downe, to beget him againe, and to make him a new creature in Christ Iesus: for a tree must first liue, afore it beare; and no man is vnfruitfull, but because hee is destitute of the worke of Gods Spirit, so forming him into a new creature, because hee hath neglected or resisted it. Now it is certaine, that whosoever hath the Spirit of sanctification in him, is a true Christian; he that hath it not, is none. Wherefore from ones being fruitfull, or not fruitfull, it may be infallibly concluded, whether he be true or hollow. Again, no man bringeth forth the fruit of good liuing, vntill the word of God haue entred into his heart, and taken deepe roote in the very bottome of his soule: and contrarily, where this fruit doth not shew it selfe, there the Word of God did neuer enter into the soule, neither was soundly rooted therein; and it is doubtlesse, that if G O D S Word haue copious dwelling in vs, we be true Christians; if not, we bee but dissemblers. Wherefore the bearing, or not bearing of fruit, is a sound prooofe of truth, or want of truth. Again, looke we to the effects of fruitfulness, or its absence, and it will vndeniably appeare, that these two doe best distinguish betwixt the sincere and hollow hearted: for the ground that bringeth fruit, must obtaine a blessing. The reward of a good life here, is eternall life hereafter:
but

but the end of the ground that beareth not fruit, is cursing and burning; and euill-led life, shall end in death eternall. Now none can be saued but the true Christian; and no Christian is damned, but the false: wherefore from this point, the most essentiall and formall difference of Christians (the branches in Christ) must be taken.

CHAP. XV.

Shewing what this fruitfulness is.



O wee haue proued the point in hand. It is needfull that wee doe soundly explaine it also, that it may be truely vsfull vnto vs. For this explication, one thing alone is necessary, namely, to declare plainly, what fruitfulness is. Concerning which, wee say in generall, that fruitfulness is the same thing which the Apostle meaneth, when hee tells vs, of *living godly in Christ Iesus*: and againe, of *having our conversation as becometh the Gospell of Christ Iesus*. Not the doing of an action now and than, good and commendable (for the matter of it), as giuing almes, labouring in ones calling, dealing iustly, or the like, is to bee called fruitfulness: but the leading of a godly course of life, and of an holy conuersation. But more particularly, that you may be thorowly informed in this point. Fruitfulness must bee set forth vnto you, in the matter, motiue, end, and pro-

What fruitfulness is.

In generall, a godly life.

1. Tim. 3. 12.

Philip. 1. 12.

In speciall.

The matter of
fruitfulnesse.

A desire.

Psal 119: 310.
32. 57. 93. 106
173. 40.

perties thereof; any of which foure, if it bee wanting, the rest are also wanting indeed, though an appearance of them may be present, and the true nature of fruitfulnessse is not to be found.

For the first of these, the matter of fruitfulnessse is, *A desire and endeavour, to know and to doe the whole will of God, reuealed in his word.* Every word that wee haue vsed in this description, would be marked and considered of. First, I call it a *desire*, a signe and stedfast bending of the will and inclination of the heart, to the thing desired. For a good man must bee measured, and is by God accepted, more according to the desires of his heart, and the earnest propension and mouing of his soule, than according to the effect therof. In action he comes far short of what he should: in the desire, purpose, earnest and sound inclination of his soule, he doth reach after the perfection required of him by God, and for this cause, is accepted and accounted in Christ, as if he were perfect. Hee would be void of all sin, he would be rich in euery good work, he would haue euery thing within him, and euery thing that comes from him, perfectly conformable to the will of God, and acceptable to his Maiestie. In the depth of his soule these hearry wishes are found continually working; *O that my wayes were directed to keepe thy statutes! O let mee not wander from thy commandements: I will runne the way of thy commandements: I haue said, that I will keepe thy words: I will neuer forget thy precepts: I haue sworne and will performe it, that I will keepe thy righteous iudgements. I haue chosen the way of truth, I long for thy*

thy precepts: and many such like. This is the disposition of his will, these the determinations, resolutions, conclusions of his soule; thus hee saith to, and within himselfe, that doubtlesse he will depart from the pathes of wickednesse, and that hee will walke in the waies of righteousness: and thus is he busied in renewing and establishing the purposes of his soule, to walke with his God. And though he find no meanes to performe according to his desire, yet still his desire standeth to the law of the Lord.

And this desire being a true and settled desire, must needs be seconded with endeaour. It is not a poore, faint, sluggish, wishing and woulding, by which a man (as it were betwixt sleeping and waking) doth thinke, twere well if I did, and sure I will, and I would if I could, as a sluggard lieth stretched in his bed, and faintly wisheth, O that I could arise! It is not (I say) such a feeble, powerlesse, auerr, desire, as this (which is but (as one would say) the tenth part of the consent of the will, to the thing willed): but it is a desire so mighty, and effectuell, as doth bring forth an endeaour. It makes a man put forth himselfe, to effect the thing desired. Hee wisheth to obey, as a resolute souldiour wisheth victory, so as he will fight for it, and draw his weapon, and meete his enemy in the face, and hazard limme and life, and giue and receiue blowes, and leaue nothing vndone, that his wit serues him to thinke of, for the atchieuement of victory. A coward also would faine diuide the spoile, and feede himselfe with the fattesse of a good booty: but his wishes do not dispearece them-

And endea-
uour.

Psalme. 119. 48.

selues into his hands and legges, nor stirre vp his spirits and his limmes to be entring battaile, and to ioyne hand to hand with the foe: so a good mans desire of obedience, sets his head, and heart, and hand on worke, to the attainement of obedience. He thinkes; Ah that I could be good according to Gods commandement! And further hee thinketh; What may I doe to get power against such a sinne? to attaine strength to doe such duties? And when hee sees what is to be done, he sets about it, he calles vpon himselfe, he calles vpon God, he vrgeth his owne heart, hee entreates the Lord Iesus for helpe, he blames himselfe, hee condemnes himselfe, hee inforceth vpon himselfe the remembrance of Gods commandements, Gods iudgements, Gods promises, and as *David* saith, he lifts vp his hands to the Law of God which hee hath loued. He is busie in labouring to obey, and a man that liues with him, may euen perceiue in him, and he, in himselfe, a strift this way. For in truth as there is a great difference betwixt lusting to be rich, and labouring for wealth: so betwixt a bare lusting to be good, and endeauouring after goodnesse. The sluggard would bee content to take wealth, if he could find it vnder his foote, or if with little adoe hee could entreat it to fall into his lap; yea, sometimes when hee wants money, or cloathes, or foode, and is pinched with neede, hee hath a kind of angry eagernessee after it, and hee would as leise as his life, haue so good a liuing as his neighbour hath: but hee cannot shake off sleepe in a cold morning, hee can endure no sweates: hee can

can endure no sweate, he loues not to rise betimes, and set to worke, he cannot trauell, he cannot take paines. Not so the good husband; for he thinkes of his businesse, whither he may goe, what he may doe, what times he must obserue for the getting of a shilling; and accordingly takes those times, dispatcheth those businesse, and goes to such places; and neyther heate, nor cold, nor wet, nor dry, nor night, nor darkenesse shall hinder him, but he will goe forward with those things, which are requisite for his thriving. Euen so the foolish man sometimes, could find in his heart to leaue such a sinne, and to doe such good duties. O it were very well if he had such vertues, and were rid of such vices! and what a good turne had hee, if he could doe, as such and such: and in a twinge of his conscience, or in a fit, when he is told of heauen, hee could bee content to leape out of his skin to get heauen, and to get out of hell: but after his fit is ouer, he cannot away with this confessing of his sinnes in secret, with this rending of his soule, with this earnest contending with God, and with this crossing of his owne nature, and fighting against the lusts of his flesh, euen with this labouring for the righteousness of God aboue all things. But the Christian stands otherwise affected, he muleth of the way and meanes of getting grace, he thinketh seriously what is to be done, for the beating downe of such a vice, and building vp of such a vertue: hee beateth vpon his owne heart, all such reasons as hee can bring, to fix his will in a resolution of doing good, leauing euill; hee taketh paines with calling hard
vpon

vpon God; takes paines in checking and controlling, in prouoking and stirring vp himselfe; in labouring to lament and bewaile, to hate and detest his sinne; and to worke in himselfe earnest sorrow, and sound griefe for sinne; and thinkes not much, euen to weary and toyle himselfe in these spirituall labours. Hee plowes his heart, hee sowes in the Word, he seekes for showres of grace, hee weedes his heart, hee breakes the clods of his heart. Thus he sets himselfe to taske, and is a right husbandman in his owne soule.

About the will
of God,

Psal. 1. 2.
Psal. 119. 105.

Further, the thing about which his desires and endeauours are conuersant, is the will of God reuealed in his Word: not the will of men, nor the secret and hidden will of GOD, nor a supposed imaginary will of God; but that selfe-same will of God, which is deliuered vnto him in the writings of the Prophets and Apostles: for so saith *David*, *His delight is in the Law of God*. And againe, *Thy word is a Lanthorne to my feet, and a light to my paths*. He lookes to that which is reuealed, and desires to be wise, according to that which is written, and not about it: his desires and labours are limited by the manifestation of Gods will.

Reuealed in
Scriptures,

Psal. 16. 3.

In things tendred to the thoughts of his mind, hee demaundeth how it is written? and how doe I reade? so farre (and no further) stooping, and yeelding, as he findeth diuine authority, wth Prophetickall and Apostolicall testimony, to call for yeeldance. I haue walked in thy truth, saith *David*. He knowes, that what the Lord hath commended to his Church, by those principall Pastours of his Church,

Church, the Prophets and Apostles, that is Gods truth; and therefore he subdues his reason and affections vnto it. But if any man will bring any thing to him, and presse it as necessary to saluation, which hath not the stampe of diuine inspiration; he knowes not how to submit his conscience to such basenesse, as to yeeld it selfe to any other, than the royall soueraignty of the Lord of Lords, and King of Kings; like a right good subiect, and withall noble and ingenuious: that as he cannot be induced to with-draw his necke from his Princes yoke, so can he by no meanes indure the burden of an vsurpers Scepter; and therefore he had rather die with the honorable liberty of a subiect of the Lord, than liue a slaue, inthrallled to the tyranny of an vsurping creature.

Now this will of God he striueth both to know, and also to doe. Not to know alone, nor to doe alone, but to know and doe both: euen to doe out of knowledge, is the marke that his indeuours aime at. An hypocrite separates these two things; hee would know, but regardeth not to practise; he admits GODS Word into his head willingly, and with applause in most things; but into his heart, and into his life hee doth not admit it. Neyther doth he therefore study to vnderstand, that he may bee ruled by the light hee hath gotten, but alone, that he may make himselfe a teacher of others, or a carper at others, and a well applauded discourser before others. He hath lame feete, though hee haue a seeing eye, and neuer cares to goe, where hee sees his duety leadeth him. Thus the forward disse-

Both to know
and doe the
same.

dissembler; and quite contrarily, the ordinary for-
mall man, he seemeth to be all for doing, and do-
ing, little caring to know or vnderstand; as if a man
should talke of dispatching his worke in the darke
without a candle, doubtlesse this worke would be
but bunglingly performed: but the Christian desi-
reth to rectifie his life by knowledge, to guide his
feete by his eye, and his eye by the lanthorne of the
Word, that so hee may neither haue a fruitlesse
knowledge, nor a blinde praetise, but may attaine
the blessing that our Sauour pronounceth, saying;
Now you know these things, happy are ye if you do
them. And this is the matter of a good life, a set-
led will and endeauour to know, and doe the will
of God, set downe in Scriptures.

Iohn 12. 17.

The motine of
fruitfulnesse is
loue to God.
Iohn 14. 15.

1. Cor. 5. 24, 25

Let vs acquaint you with the moouing cause
thereof, which must bee the loue of God in Christ,
according as our Sauour himselfe assureth vs, say-
ing; *If yee loue me keepe my commandements*. In like
maner the Apostle telling vs, that faith must worke
by loue; and saying of himselfe, that the loue of
God constrayned him to preach the Gospell: for
thus did he iudge, that seeing one died for al, there-
fore all were dead; and that hee dyed for all, that
they which liue, should hereafter liue, not to them-
selues, but to him that dyed for them. The holy
Ghost at what time it incorporateth the Christian
into Christs body, and maketh him a true branch
of this Vine, doth ground in his soule a setled and
firme perswasion, of the vnspeakeable loue of God
vnto him, in Christ his Mediatour. And though
he haue not alwaies a sence of this loue, yet the per-
swasion

swasion of it, doth alwayes take such deepe roote in him; that it euidently shewes it selfe, in drawing his soule to be one with God, making his heart still to hang towards him, and to bee affected with great good will vnto him. Now loue is an affection, that tendeth to vnite the things loued; and because there can be none vnion betwixt the Creature and the Creator, vnlesse the Creature do euen resigne and yeeld vp his will to Gods will, to bee carried, moued, and guided by it: hence it is, that the soule louing God, must needs subiect its will vnto him; and therefore be carefull to know and do his will, because it is his will, that he should so endeouour to know and doe. And so is the Christian heart allured forward to obedience: for wee loue God, because he loned vs first, saith the Apostle; and then must our loue needs bring forth this obedience. And this thing is of so absolute necessitie, in the point of good liuing, that without it, no seeming goodnesse can bee acceptable vnto GOD. For so we haue the Apostle plainly affirming vnto vs, that though a man giue his body to be burned; and though he giue all his substance to the poore, yet if he haue not loue, all is of no worth or reckoning. Whatloeuere therefore doth not arise out of his fountaine, and grow from this roote, it is not to bee called fruit, vnlesse you will meane rotten and worme-eaten fruit. And we may say assuredly, that vnlesse the thing inducing vs to the care of knowing and doing Gods will, bee a deare and hearty affection which wee beare in our soules to him, out of a perswasion that we haue, of the

1. Iohn 4. 19.

1. Cor. 13. 2.

the great and tender compassion that hee bare vnto vs in Christ, and an apprehension of the infinite riches of his grace and wisdom, shewed in his Sonne; our indeauour is not accepted, neyther can be called holy. But the people of GOD, doe find themselves so linked and tied vnto God, in regard of that, his most wife, gracious, and fauourable dealing with them in his sonne, and those infinite excellencies, which from the sight of this goodnesse, they begin to discerne in him; that out of the sweete and gentle motions of this loue, they are fully resolved to obey him. Thus there is a joynt operation of faith, and loue in their obedience, it being vtterly impossible, that the creature should loue God, but out of some true perswasion of Gods loue to him. Wherefore how godly or good soeuer any mans life be, in shew and appearance; if the maine motiue to that goodnesse bee the loue of men alone, or the loue of himselfe, or any such like, and not the loue of God, (springing from an inward, and grounded apprehension of Gods grace towards him, in the face of Christ; it is not to be called Goodnesse indeed, neither is so in Gods account. Let vs instance in one or two particulars. A man meeting with a miserable person, is liberall towards him with money for his reliefe. The thing that induced him thereto, was the entreaty of the party, or a kind of naturall compassion, or the labour of some friend: but he neuer considered, that God (who so infinitely loued him, as to make his onely Sonne poore, that hee might be made rich) hath required such duties of loue and

and bounty at his hands; towards his brethren for his sake; neyther did prouoke and stirre vp him selfe to exercise this bounty, with lifting vp his mind to Gods commandement and good pleasure, and to the goodnesse and kindnesse of God towards him (to whom it were a shame of all shames for him to deny so small a matter; as the bestowing of a little pittance of his owne wealth at his appoyntment). This almes-deed; this act of liberalitie, is not a fruit of piety; it is not a fruit of Faith; it is not a fruit of Christianity, it is not in him, and to him a good deede; or an act of obedience to the Lord: but another meeting with the like person, is prouoked by the forenamed meditations, to helpe and comfort him, and by the stirring of such thoughts in his mind, hath his heart inclined to giue him what hee needeth: or if the sodainenesse of their meeting, or some other like occasion, cause, that hee hath not these thoughts presently stirring in his minde, yet they haue been in him often before, to beget in him an habite of liberality: this now is a fruit of grace, this is to bring forth fruit in Christ, this is a true good worke, and such as God himselfe accepteth, and accounteth good. So in going to Church to heare the Word, to receiue the Sacraments, in labouring in a mans calling, in doing of iustice, and in all other particular points of goodnesse; if we be not moued to these by loue to God; in obedience to his Commandement, out of faith to his gracious promises in Christ; but by considerations taken meerely from our follies, whether in regard of the present life, or that that is

to come, we cannot say, that wee be fruitfull branches, neither doe wee indeed serue God in such duties : but when our minde doth lift it selfe vp to God, and by the consideration of his good will and pleasure, doth stirre vp it selfe to doe good, because wee know, hee would haue it to be done; whom we so loue, that we cannot but desire, that his will should be satisfied and accomplished (for he that loneth any person, doth also carefully binde himselfe, to fulfill his will whom he loneth; vnlesse his will be to haue that done, which would be for his owne hurt; which can neuer befall the Lord of heauen, because of his perfect and infinite wisdom) : when (I say) our mindes do thus stirre vp themselues to doe good, or auoyde euill, then doe wee truly serue God, and this is such obedience, as God doth take pleasure in, as it were in grapes of good taste, that grow vpon the Vine of his owne planting.

The end of
fruitfulness, is
Gods glory.

1. Cor. 10. 31.

Ephes. 1. 12.

1. Thess. 4. 1.

Furthermore, the end of our doing Gods will, must be Gods glory, or (which is all one) that wee may please him; for in seeking to please him, wee glorifie him: and these two things are alwayes coincident. So the Apostle directeth, saying; *whatsoeuer you do, let all be done to the glorie of God.* And againe, *That we may be to the praise of his glorie.* And againe, *You haue receiued of vs, how ye ought to walke and to please God.* The maine scope and drift you see, of all exhortations must be this, that we may doe that which is good in Gods sight; and so content and satisfie him, and witness our high and honourable esteeme of him, and testify our acknowledge-

ment of his infinite and incomparable excellencies. The principall thing that must stand before our eyes, alluring and inuiting vs to the asorenamed care, of doing and knowing the will of God, must be this, that wee may honour and please our Maker. Not to please men, not to winne fauour, credit, wealth in the world; nay, nor to get eternall happines to our selues: none of all these (I say) must be the chiefe scope of our obedience, but that wee may bring some honour to him, to whose honour all his creatures ought, in reason, to addict themselves, and that wee might content him, whose content all things should seeke to worke, because all things are from him: for the Lord taketh pleasure in those that feare him; he desireth that the sinner should turne and liue; he wisheth, O that my people would hearken! their prayers be as incense in his sight; their obedience, a sacrifice of a sweete smelling fauour; and their Almes-deede, an offering, with which hee is well pleased: and by doing of these things, and auoyding the contrary, is the Lord highly honored, in that hereby he is acknowledged to be the King of Kings, & Lord of Lords; and we doe make profession of our esteeming him, the Soueraigne Lord and Commaunder of our selues, and of all creatures. And this is the very white (as it were), at which all our obedience must be leuelled. Not but that there are inferiour ends, respecting our selues, and our owne good, wherevpon we may looke, and by which we may be moued to doe good: but the chiefe thing of all, and that which must sway vs most of all, must be this,

that God may be pleased and honoured by vs. A man may lawfully purpose, to gratifie a friend in some good deeds, to procure some temporall benefit to himselfe by other good deeds; and in all to further and worke out his owne saluation. But the maine and chiefe end, the vtmost, the vpsshot of all the rest; that, that his mind must looke to, in, and aboue all the rest, and make more care of than all the rest, and which must be of such power, that it would draw him to obedience; though all the rest were absent: this supreme and most porent end, must be the forenamed things, the pleasing and glorifying of God. Euen as a good seruant, in doing his seruice to his Master, hopeth and purposeth to doe himselfe good, by being capable of his Masters bounty, and receiuing liberall wages from him, whom he knowes to be so good, that hee will not deale niggardly with any of his faithfull seruants: but the speciall thing he aimes at, is, that he may aduantage his Master, and please and content him, by doing his businesse: for hee that doth chiefly aime at wages (in so much I meane, that were not that wages an attractiue, he would not do the seruice which he doth) cannot indeed be said so much to serue his master, as himself. So the seruants of God may, and do aime at their own eternall welfare, and at the obtaining of the blessings of GOD which hee hath promised: but there is an higher thing, and a further matter, at which they looke more directly, & whereto they bend their thoughts more specially, and that is the pleasing and magnifying of him their Lord and Master, whom they know

know to be so abundant in goodnesse, that hee is ready to bestow such happinesse vpon his seruants. So our Sauour; *Father, glorifie thy Sonne, thus thy Sonne may also glorifie thee.* Loe, the first thing hee looked at, was the glory of his Father; and his owne glory was respected by him none otherwise, than as a fruit, or meanes of the glory which his Father should haue by him: for so that is truly called the principall end, which of it selfe, though all the rest were set aside, would allure a man to doe a thing, although hee may perhaps the rather also worke, by the comming betwixt of some other inferiour and subordinate end: as the chiefe end of a trades-mans going to the faire or market, is to buy and sell, though he may perhaps the more readily goe to meete some friend there; for his businesse would draw him thither, though his friend should not happily come thither. So ought the glory of God to carry so great a sway in our soules, that in regard of it chiefly, we doe as we doe in a godly conuersation; standing so resolved, that we would carry our selues in that holy manner, euen simply for the glory sake of GOD, though our selues should not attaine happinesse thereby, although now that hee hath pleased inseparably to conioyne our felicitie and his owne glory, wee doe so much the rather, and so much the more willingly and thankfully performe such obedience vnto him. But as for those worldly and base ends of credit, gaine, and the like, wee should euen quite and cleane neglect them; vnlesse it be so farre foorth alone, as they be referrable to that highest end, in

Iohn 17.1.

that wee may be the better able to attayne that by meanes of them. This is in very truth to deny our selues, and not to liue to our selues, but to liue to him: and so wee ought (as it were) to forget our selues, and to sequester our thoughts from our selues, sending them vp swiftly and plentifully to him, who is infinitely better than our selues, and than all creatures: for what more reasonable, and equall, and conuenient, than that his glory should be preferred aboue all things, in whom, and from whom all things haue their beeing and continuance. And these be the causes of fruitfulnessse, the matter, motiue and end.

The properties of fruitfulnessse are

Generalitie,
Psal. 119. 6.

It must further bee knowne by two properties, namely, generality and constancy. The godly mans care of knowing and of doing, must reach to the whole reuealed will of GOD: as *Dauid* sayth; *I shall not be confounded, whilst I haue respect to all thy commandements.* And the Prophet saith; *Cast away all your transgressions;* for God is an absolute Soueraigne, and his will is a supreme will, that must guide vs in each thing, one as well as another. It sufficeth not to yeeld vnto him in a few things, nor in all things, except one; but vniuersally in all things, without any exception, must we submit our selues to him, in the desire and endeauour of our soules. A good man may bee ignorant of many things that God reuealeth, but he must be willing and ready to know his whole will. Hee may likewise come short of doing many things which hee knoweth; but he must purpose, labour and strue to doe all things, that so hee may shew himselfe a true

true and absolute inferiour to the Lord. For God cannot in any thing be deceiued, or commaund amisse in any matter. For men, it is lawfull to deny subiection to them in many things, because they may mistake and erre in many things, and because their power and authority is limited: but GODS will is without all restraint and limitation to be yeelded vnto, because he hath a full and perfect so-ueraignty ouer vs. And indeed no man is moued by the loue of God; or aymeth at his glory in any thing, vnlesse he be vniuersally obedient; so that is but a counterfeit obedience, which is not generall. Here is no place left for picking or chusing, neither may we lawfully refuse his commaundement in any particular, but must say, as once the Israelites did; *Whatsoever the Lord our God commaundeth, that will we doe.* There is no sinne forbidden by GOD, but our resolution must be to leaue it; no duety commanded, but our resolution must be to doe it: and when in any poynt wee faile, wee must euen condemne and chide our selues for fayling: labouring still after perfection, and praying for more and more strength to obey; and it must be our greatest burden, and continuall grieve, that we cannot attain to fulnesse of knowledge and obedience.

Agayne, constancy must accompany our obedience; we must not walk in this way for a spirt, a litle, now and then, and afterwards giue ouer: but we must proceede in a settled course, without any gi-uing ouer, or desisting. A good man followeth goodnesse, as a Tradel-man doth his trade; hee is at it, to day, and to morrow, and the third day, and

Deut. 5. 27.

Constancy.

Psal 119. 33.
112.

Psal. 1. 1.

all the dayes of his life : as *David* saith, I will keepe them to the end. And againe, *I haue inclined mine heart to performe thy statutes alwayes, euen to the end.* And, *Blessed is the man, whose meditation is in the Law of God day and night.* The most painefull labourer hath now and then a fit at play, and sometimes hee meeteth with an holy-day : but vsually (though not still with the like intention of paines, yet in a settled course) he is found in doing his worke and busines. So a Christian man is not alwayes a like earnest; yea, sometimes he makes indeed an holy-day, or a loytering idle day (for which hee doth well shent himselfe afterwards), but yet vsually and in a steadfast course he followes after goodnesse, and is still applying this great and necessary worke of a godly life : for God who hath appointed him this taske, doth not allow him any discontinuance. And this is fruitfulness, or a good life, when a man, out of a perswasion of Gods tender loue vnto him in Iesus Christ, doth intertaine in his soule such an earnest and hearty loue vnto God, as maketh him carefull to please and honour him, by continuall struing to know what is his good, holy and acceptable will, and framing himselfe in all things to doe what he biddeth, (leane the contrary), without any finall surceasing : so that though he slacke his pace now and then, and some dulnes do creep vpon him, yet he quickens himselfe, and sets to it againe, resolving neuer to giue ouer quite, so long as life lasteth. This is to liue as becometh the Gospell of Christ; this is to heare the Word of God, and doe it; this is to walke in the truth of God; this is obedience,

dience, better than all sacrifices. And so haue wee sufficiently explicated the point: wee must now make some vse of it.

CHAP. XVI.

Containing the first vse.



And first we must call vpon euerie soule to make a true triall of himselfe, whether he be fruitfull yea or no. The Word of God must iudge vs all at the last day: let vs therefore iudge our selues by it in the meane, that we may the better hold out, in that finall and terrible iudgement. If we heare not Gods word in such sort, as thus to apply it to our owne soules; our hearing is but losse of time and paines, and wil but make our reckoning heauier at the end. Weigh your selues in these ballances, and touch your selues at this touch-stone. Mans heart is very prone to beguile it selfe; & to be beguiled by Satan: searching it by the word of God, is the surest means to saue it from the danger of being beguiled. Some men mistaking fruitfulness, esteem themselves fruitfull, when they be nothing lesse: others againe, for want of sound information in the matter, condemn themselves as vnfruitfull, when indeed they be fruitfull. Before we either affirme or deny, it is needfull for vs to proue our selues vnpartially, that our affirmations may not pusse vs vp with counterfeite and windy comforts; our denials cast vs downe with harmefull and vnnecessary deiectionesse. Tell

Euery man
must trie whe-
ther he be fruit-
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me then (that come from GOD) or rather, tell the Lord that comes by me, to inquire of thy selfe, concerning thy selfe. Art thou a fruitfull branch in Christ, yea or not? That thou art a branch, a Christian in name and profession, it is yeelded; thy coming hither seemeth to affirme so much. But say: Art thou a fruitfull branch, or not? Make not ouergreat haste to answer this question cyther way, but deliberate well of the poynt, and call to mind what hath beene formerly spoken, concerning this fruitfulness, and accordingly answer for, or against thy selfe: say in truth, and without dissembling, which way goe the greatest number of thy thoughts, and to what end are the chiefest cogitations of thy mind directed? Aime they at this? Busie they themselves about this? To please the liuing God, the Author of thy life, by knowing and doing his most righteous will? Art thou carefull and desirous to become acquainted with thy duty? To that purpose giuing thy selfe to heare, and reade the Word of God, and performe all such good exercises, as thou hast meanes to performe, that thou mayest know it? Art thou likewise carefull and desirous, when thou hast found it out, to put it in practise also, and that not in some things alone, but without exception in all things? Dost thy soule thirst after Gods statutes? Dost thine heart often, daily, continually raise vp it selfe with such heartie wishes? O that I could vnderstand what I might doe to please God! O that I could hold my feete fast in his precepts! Dost thou make it the chiefe businesse of thy life, to keepe thy selfe vnspotted of
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the world, and be found plentiful in all the good workes that the Law of God requireth? Dost thou muse of this? ponder of this? and fixe the strongest of the desires of thy soule on this? still recalling thine heart, and turning thy selfe againe to these desires and wishes, when thou findest them wandring to by-matters? Can thy soule witness for thee before God, that thou dost put forth thy selfe after thy strength, and labour to gather more strength to get vnderstanding of Gods will? and that thou vrgeest and inforcest thy selfe, to the constant obeying of it? reioycing and praying God, when in some measure thou canst doe it? and when thou failest grieuing and afflicting thy selfe, condemning and blaming thy carelesnesse and weakness: and arming thy selfe still and still against all such hindrances, as thou meetest withall? findest thou thy selfe carried forward this way with the wings of that loue of God, which is inkindled in thy brest, towards him the God of thy saluation, and that with an earnest intention to please him, and shew thy selfe regardfull of his greatnesse? It bootes not at all to lye and faine and dissemble: but true and plaine dealing is necessary, when thou hast to deale with him that searcheth the heart, and demaunds of thee these things, not because himselfe is ignorant of them, but because he would not haue thee remaine ignorant to thy owne destruction. Wherefore consider aduisedly, and answer truly; Can thine heart say in Gods hearing, that these things are found in thee? or that they are not found? Doubtlesse brethren, it is as possible
for

for vs to tell, and that certainly and infallibly, whether we follow the trade of godlinesse, as any other manuell trade or occupation. Hee that tills the ground, he that tendeth cattell, hee that is a Smith, or a Carpenter, or the like; I say, euery one of these can tell, that he followes such a Calling: one can say; Mine hand is often at the Plow, and I am still about the husbanding of my ground, I am thinking of sowing, of reaping, of soiling, and such like; another can say, I am still attending my cattell, I follow my sheepe, I fodder them, I dresse them; another, I am conuersant in building houses, and my thoughts, and my hands, are taken vp in framing, and preparing timber, or stone for that purpose. Doubtlesse it is as plaine, whether a man follow godlines, as whether he follow any of these vocations. A man may if hee will, know whether he be taken vp with thoughts and desires of pleasing God, of auoiding sinne, of subduing his corruptions, of planting and watring grace, of doing his dutie, which he hath learned out of Gods word, or whether hee bee a stranger to these things, and whether he do them constantly, or by starts; & whether he be heedfull in all things, or spare himselfe in some thing, and whether he study to please God in these things, or looke wholly or chiefly to himselfe: these things are not performed so secretly and vndiscernably, but that hee which performeth them, may easily find and feelee, that hee doth performe them. Wherefore be not ignorant of thy selfe, for want of inquiring into thy selfe; and for want of a due consideration of thy life, doe not
mistake

mistake thy life, whether it be a fruitful life in Christ Iesus, or else idle and vnprofitable. And if any man find not this generall endeauour to please God, it is not the giuing of now and then an almes or a piece of money to the poore; it is not the reading of now & then a Chapter, or comming to heare a Sermon, or doing here and there some good and commendable worke, that can intitle him to the name of a fruitfull branch. And if any man doe find in himselfe this vniuersall stable endeauor to glorifie and please God, in the knowing and doing of his whole will; it is not the failing and comming short of his desires, it is not the being ignorant, or mistaking of many things, it is not the slipping into many sinnes and faults (though sometimes too too grosse and palpable) that can dispossesse him of this name, and make him to be accounted no fruitfull branch. It is very needfull, and withall, possible and easie for thee to know what thou art: therefore be entreated to consider of it seriously and vnfainedly, and not to mistake through heedlesnesse or wilfulnesse.

CHAP. XVII.

Containing the second use.



AND in the next place, for those that are found in this triall vnfruitfull, let them not hide it from themselves, let them not deceiue themselves, but let them see and confesse it, and withall see and feelee their unhappinesse in regard

The vnfruitfull must see their vnfruitfulnesse and their danger by reason of it.

regard of it : for in Gods name wee must deale plainly with them, and assure them, that (whatsoeuer hitherto, either they haue thought of themselves, or others haue thought of them) they be no better than very plaine hypocrites. For all their hanging vpon the Vine, for all their flourishing greenenesse of profession, for all their faire and pleasant leaues, of comming to Church, delighting to heare Sermons, louing some good men, commending Preachers, speaking against profanenesse and common abuses, dealing truly with men, and such like; for all these I say (and an hundred more things which they trust vpon, if an hundreth more there be of the like kind), they be but dissemblers, guilefull persons, goates in sheepes skins, painted tombes, rotten-hearted persons, and very ranke hypocrites. Brethren, I pray you conceiue not, that wee delight in disgracing men, in terrifying their consciences, in discouraging their hearts, in making their states and themselves appeare euill, if they were not so. Alacke what good shall we get by your discomfort or disgrace! what benefit will your misery bring vnto vs? Nay verily, wee haue no pleasure (yea, we haue much grieve) in pronouncing against men, that they be hypocrites. But wee must needes speake the truth, that God hath put into our mouthes, and that with all plainenesse, and with all earnestnes, and with all authoritie: yea, so much the plainer, and more earnest must we bee in this matter, by how much we do better vnderstand, both the needfulnes of discouering to the hypocrit his hypocrisie, and withall the difficulty of making him

him perceiue it, though it be discouered. For you know in how many places, the Scripture tells vs of such, as in seeing, see not, which must needs bee verified in this matter, as well as in any other. An hypocrite is exceeding loath to count himselfe an hypocrite: an harlot will scarce call her selfe a harlot; a theefe will scarce giue to himselfe the name of theefe? how much lesse will those that sinne in dissembling, take to themselues their owne names? Out of the naturall loue of our selues, which doth inordinately possesse vs; and out of some common notion that euery man hath, of the vilenesse of many sinnes; it comes to passe, that most sinners are vnwilling to intitle themselues by their sinnes. But of all others the dissembler (the principall piece and businesse of whose occupation it is, to hide that which is euill, out of sight) will be most backward to thrattle his hypocrisie (as it were) by laying his hand vpon the throate of it, and drawing himselfe to a round confession, in plaine termes saying, In very deed I am but an hypocrite. A man that hath been thought by himselfe and others, to be worth many thousands, is very vnwilling to acknowledge himselfe a bankrupt, and it sounds as terrible as death in his eares to say, I haue cast vp my reckonings, & find my selfe not worth a groat: euen so a man that hath long been taken for a good Christian, is very backward to see and confesse, that all his Christianitie was in formes, and that he is not the man hee was taken for but an errand dissembler. For why, the heart of man is loath either to perceiue himselfe so wretched, as he cannot but con-

confesse himselfe to be, in case he be but an hypocrite, or else to take the paines, which hee must needs take, to make his estate better: for doubtlesse it cannot but proue a painefull piece of worke to weede out a vice so deeply settled, and so farre ouer-spreading. But brethren, vntill hypocrisie be plainly discerned, it can neuer be reformed; neither this, nor any other vice will euer be conquered, if it be not espied. He shall for euer remaine an hypocrite, that being so, will not confesse himselfe so to be. For when a man is ignorant of his unhappinesse, he will neuer set himselfe with all diligence to redresse it; and certainly sinne will neuer be overcome, without struiuing against it. This and this alone, is the true cause of our earnest plainnesse in this matter. Wee would shew you your disease, that you might in time seeke remedy, and not perish by it. Wee would lay open your sores, that you might procure a playster, and not be destroyed for want of healing. And therefore returning againe to the matter we were about, we doe now certifie euery person amongst you, in whom that vniuersall care of knowing, and accomplishing the whole will of God in each point of it, and that out of the loue he beareth to him, and for the honour and glory of his holy name (that he I say in whom this care) is not to be found, though hee haue liued neuer so honestly, to the world: though he come to the Church neuer so duly; though hee haue bin constant in frequenting Sermons; though he haue beene very kinde to the Ministers of Gods Word; though hee haue prayed many times with
great

great feeling; though he haue fits of great sorrow for diuers sinnes; though he repeate Sermons, and pray in his family; though he haue obtained great credit amongst godly men, and goe in the name of a most worthy Christian; yet for all this (and more than this, if more may be, without the fore-named generall endeauour) is but a flat hypocrite, a ranke dissembler, a coufener of the world, a beguiler of himselfe, a whited sepulcher, a picture of a Christian, and not a Christian indeede. This is thy case, whatsoeuer thou hast heretofore deemed; this, and none other, is thy condition; if thou beest destitute of that fruitfulnessse, which hath been plainly described vnto thee. Open thine eyes now; and see thy wretchednesse; now suffer thy soule to bee wrought vpon, and begin to feele thy misery, that thou mayest be capable of helpe.

CHAP. XVIII.

Containing the third vse.



THirdly, let all men be now exhorted to get this fruitfulnessse, by which they may approoue themselves to bee the true members of IESVS CHRIST. Men do many times delight to norish in their Orchyards, trees that beare no fruit, onely for the comfort of their shade in hot seasons. It is not so with God, he likes not any tree that can doe nothing else but yeeld a shaddow: if you will finde fauour in his sight, you must be trees of righteousnesse,

We must labour to be fruitfull.

nesse, you must be trees that yeeld some good fruit, and be not wholly barren. Learne I beseech you not to satisfie your selues with shewes, with formalities, with bare leaues; but shew your faith by the fruites, and let the grapes and figgs, that may bee gathered of you, testifie for you before God, and your owne consciences, that you be trees of Gods owne planting. Content not your selues with a forme of religion; applaude not your selues in your hearing and receiuing, in your talking and seeming, and your outward good dealing: but, O let your liues, your whole liues, and the tenour of all your whole conuersation be vniformely, constantly, and in all things conformeable to the doctrine, and example of our Lord Iesus Christ; walke as he hath walked, and hath commanded you to walke. Let me vrge vpon you the words of *John Baptist* to the Pharisies (men that went for as deuoute holy and religious persons in their times, till Christ the heart-searcher came to deale with them, as any of you likely can be taken now); begin not, saith he, to say with your selues, we haue *Abraham* to our father, but bring forth fruites worthy amendment of life. Satisfie not your selues, in hauing *Abraham* for your father, I meane in the externall formalities of religion, but looke to the course of your liues, and see that it be such, as may beseeeme repentance. Why will you loose your labour? why will you die, O house of Israel! why will you rest your selues in that, that will not profit? Labour now to leade a godly conuersation in Christ Iesus; let the common streame and current
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of your actions, fauour of the holinesse of that Word of God, which you say you belecue, and of the vertues of that Lord Iesus Christ, in whom you say you place your confidence. Assure your selues, you shall neuer attaine the benefits of Christs death and resurrection, vnlesse you shew forth the power of both in your liues: that is to say, vnlesse the serious consideration of the loue and goodnesse of God, shewed in these two; and of the hatefulnesse and filthinesse of sinne, manifested in the former of them, doe leaue so deepe an impression in your soules that here-hence you grow both resolute and able (in some degree) to cast away all the former lusts of your ignorance, and now to turne your feete into the pathes of righteousness, to fight against all the corrupt lusts of your hearts, to labour to forbear all wicked actions, to endeauer to plant in your soules all vertues, and to be abundant in religious, mercifull, iust, temperate, and all other godly actions, that you may shew forth the vertues of him, that hath translated you from darkenesse to light, and be holy in all good conuersation, euen as hee is holy. Vrge and presse your selues therefore to this fruitfulnessse, and make the constant carriage of your whole man, inward and outward euen depole for you, that you are truly ingrafted into the true vine. This fruitfulnessse shall arise for you in the day of tentation, as it did for *Iob* and inable you to stand for your vprightnesse against all accusations of men and diuels, and against all feares and doubtings of your owne hearts. When a man is cast

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into the fornice or aduersitie, then will the leaues be blowne off (as in the winter they be from trees) & then if the grapes of a good conuersation doe not lye by him, to witnesse that he was a true branch in Christs body, nothing will remaine for him but horror and amazement; and a fearefull expectation of vengeance to befall him for all his shewes. Be you therefore prepared for the day of triall, which will surely come vpon all the inhabitants of the earth. Striue to be fruitful: stirre vp your selues to consider seriously of the Lords infinite bounty in Christ: shew to your selues the sweetnes and goodnesse of the diuine Maiesty, in that worke so admirable & inconceiueably gracious. Prouoke your selues to make high account of him, & to loue him with the most vehement and seruient of all loue: that your hearts being knit vnto him, and set vpon him, you may euen for his sake set your selues to know the good, & the euill, that pleaseth and displeaseth him, to shun the last, & embrace the first. Vrge your selues not to dally with him, not to offer him a parcell of obedience, an halting goodnesse, but enlarge your desires and endeavors to the knowing and keeping of his whole will in all things. Let none obiection, none inclination of flesh and bloud, make you to giue way to the sinfulness of your hearts in any thing, but still continue and persist to fight against the sinnes, which you cannot wholly subdue, and to mortifie that by the spirit, whereof you cannot quite be rid. Prouoke and animate your selues to the doing of these things: say within your selues, O that I could doe so; long for grace and strength to

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to doe, and call vpon thy selfe to be more and more carefull of bearing fruite in this Vine.

The Vine it selfe is a most sappy and iuyefull Vine, abundantly stored with that heauenly verdure and moysture, that may serue to make the branches fruitfull. The husbandman is no way defectiue, either in skill or paines; hee is neither ignorant, nor heedlesse of any thing, that may further the branches in their fruitfulness. There is no want either on Gods part, or on Christs part, but all on ours. No man is vnfruitfull, but for lacke of will and care to be so. I pray you be not wanting to your selues, but strue to be fruitfull: for in this Vine, euery branch might be fruitfull, if he were not either wilfull, or slothfull, or both. But that mine exhortation may not be bootelesse, I shall direct you how you may doe to be fruitfull, and declare those things vnto you, by the doing of which you shall be sure to attaine power to liue holily: and these directions shall be both so few, that you may remember them; and so easie, that you shall not neede to complaine of difficultie in performance.

The meanes therefore to become fruitfull, are these: First, a man must see & lament his former vnfruitfulness, freely confessing, that of himselfe he is drie and barren, and vterly vnable to bring forth fruite. Whosoeuer would liue godlily, must with sorrow obserue and confesse, that his life hath beene farre short of that godlinesse, which hee should and might haue obtained, and that in him as of himselfe, there remaineth no power to make himselfe godly, and to make his conuersation holy

The meanes
of becomming
fruitfull.

1. To see and
lament former
vnfruitfulness

for the time to come. Yea, this must be a meanes of making him heauy in heart, and base and vile in his owne eyes, as that he hath been fruitlesse; so that he shall remain fruitlesse stil, vnlesse he haue a supernaturall worke of Gods Spirit, to make him fruitfull. And for want of this sence & acknowledgement of their owne wants, it comes to passe, that most men still remaine, and still will remaine vnfruitful. They thinke they do already liue a godly life; they thinke they can turne themselues when they lust to a godly life; they are ouer highly conceited of their own sufficiency, & they dreame they haue gone further than they haue. But would you not be fruitlesse & barren for heereafter? see then (with sorrow) that you haue been so (at least in some measure) heretofore, and know, that it must not be a power dwelling in your selues, which must make you better, but a borrowed power, deriued from aboue.

And when you haue bin drawne to this acknowledgement, then giue your selues with all diligence, to attend vnto the Word of God, both read and preached; be attentiu (I say) to the Scriptures, both in reading and hearing them: for this is that good seed, which if it be not receiued, no fruit can grow; if it be, there is a possibility of being fruitful. Remember that the Lord hath appointed, to deriue the graces of his Spirit into your hearts, by meanes of his Word; and that he hath appoynted men (as instruments and fellow-labourers) to make you, of euill, good, and of good, better; and therefore you must submit your selues vnto the will of God, and giue your mindes to an heedfull attendance vpon his

2. Attend to
the word read
and preached.

his ordinance. But remember, that we doe not require your bare bodily presence at the Church, and in the ordinances of God: a man may be present in body, and absent in minde; & this his presence shall but prouoke God against him, because it is but a direct mocking of God. Yea, you must bring your soules to the Church, as well as your bodies; and marke, & hearken, and obserue, and consider what is spoken to you in Gods name. A man must come to the Word of God, as to the Word of God; knowing it to be Gods power to his saluation, and a meanes that God hath appointed by the commandments, reproofes, exhortations, comforts thereof, to plant and water all graces in him, to beate downe his sinnes, to build vp his new man, and to translate him into the image of Iesus Christ. Most people that come to the Word, for want of esteeming it as an institution of God for so happy a purpose, haue no care at all of themselves in hearing, neuer looke to their thoughts, neuer incline their eares, neuer listen, neuer heede what is spoken. They sit there (it may be) quietly and stilly for their position of body, but are shaken vp and downe in their soules, with a world of idle or euill imaginations, which stop out all that, that should bee conueighed into their minds to doe them good: so they giue Satan leaue to fill vp their minds with vanitie, that there may be no roome for the grace of God. To such hearers we can promise no blessing: but it is the attentiuē marking and obseruing the Word (out of a good opinion of it, and an honourable esteeme, as a sauing instrument appointed of God to make men

3. Meditate
vpon it after
wards.

holy) which we prescribe vnto you as a meanes of changing your barrennesse into fruitfulness; by the lips of his faithfull seruants, will Iesus Christ drop vertue into the hearts of those, that come to seeke it there. But

Thirdly, after hearing and reading, you must meditate and consider of that which you haue heard, you must apply it to your selues, you must trie your selues by it, you must duly consider, whether you performe the things which it declareth vnto you, yea or no; and if you haue beene failing, prouoke your selues to more carefulnesse; you must vrge your selues to giue credit vnto the promises and threats, and to lay within your selues, this good or euill, shall surely be performed vnto me accordingly. And so mighty is the Word of God, that if it be thus hidden in the heart, it shall surely purge the heart, & make it good; if it be ingrafted in the soule, it is able to saue the soule; if it bee couered with earth, it wil bring forth a crop; neither is any branch so barren and vnfruitfull; but by thus applying the Word to it selfe in priuate meditation, it shall by little and little be made fruitfull. But many men doe want the power of the Word, because they content themselues barely to reade or heare the Word; or if they marke it a little for the present, they esteeme that sufficient, neuer taking care to goe alone, and lay it fast vnto their owne hearts. Take knowledge (I pray you brethren) of the true cause, why the Word of God doth not profit the most of your soules: you come hither to heare it, perhaps also you giue some reasonable heede to it, and can remember

remember what was spoken, and can talke of it a little, if occasion serue: but the world with its busineses or delights, doth so bewitch and beguile you, that you can find neither heart nor time, neither will nor leasure to call againe to mind, the things that you haue heard; and to aske your selues, Doe I this dutie? am I guilty of this sinne? doth not this re-prooſe pertaine to me? haue I any part in this promise? and accordingly to strue with your owne hearts to be either humbled or comforted, and so to resolute on amendment and reformation according to the Word. This is the cause that we haue so too too many fruitlesse hearers. Hence it is, that so much is taught, so little practised. How long will you continue to neglect this most sauing and most profitable exercise, of binding the Word on the tables of your hearts, and of incorporating it into your soules, and being Gods instruments, to ingraue it in your owne minds, by meditating on it; and by buying your cogitations vpon it afterwards, as a thing that much concerneth you? How often haue you been told, that much hearing without meditation, will breede nothing but a swimming knowledge? that it will not beget holinesse? that it will not renew the soule? but that hearing seconded with meditation, will quicken and will sanctifie? I pray you take notice of this fault, & amend it. Redeeme time, as to come and hearken to the voyce of God speaking to thee; so likewise to get alone afterwards, and apply it to thy selfe in thy serious meditations. Certainly if we did thus declare our high esteeme of Gods Word, and make it appeare, that our

Lastly, pray to
God to make
vs fruitfull by
his Spirit.

soules did account of it, as of a thing most pretious and healthfull to our soules, the Lord of heauen would not faile to giue his blessing, and to make it mighty, to the working of a godly conuersation in vs, & it should bring forth the fruit of good liuing.

But lastly, you must also ioyne with your meditating (which he that meditateth cannot but doe; he that meditates not, can hardly doe in any earnestnesse) constant prayer vnto God for his holy Spirit, to write his Law in your inward parts, to engraue it in the fleshly tables of your hearts, and to moue and incline your wills to obedience, that so you may become the Epistle of God, ministred by men. For fruitfulness is a supernaturall effect: it comes not from any power inherent in mans soule, or arising from his owne wil: but it is an effect of the spirit of life and grace, which is sent from Christ the Vine, as it were sap, into the seuerall branches, that doe sucke and draw it from him in his ordinances, and by name, by faithfull, and earnest, and continuall requesting it at his hands. You must therefore make conscience to call vpon God, for the good worke of his spirit, to helpe you to liue holily, to make you assured of his loue, seruient in loue to him, zealous of his glory, and constant in walking in his lawes. And in particular, you must daily beg of him to strengthen you, for the performance of such and such duties, and leauing of such and such sinnes, as from time to time the Word of God which you heare, doth call vpon you to leaue or to performe. God will be entreated for all good things, and hee hath bound himselfe not

not to deny the requests of all that call on him. E-
uery one that seeketh, findeth: O comfortable and
large promise! answering all obiections, and able to
stay vp the soule against all discouragements. Ne-
uer any man was so wicked & sinful, but if he would
come to the Lord, & earnestly beseech him for his
name sake, to change his heart and life, and conti-
nue constant in following this suite, the Lord did
surely hearken vnto him, and make him godly. You
cannot be good of your selues, but you may (if you
will not winke) see your owne badnesse, and your
owne impotency. You may (if you will not harden
your owne hearts, and make your selues carelesse of
your owne soules) cry and call to God to make you
good, and importune him with perpetuall suppli-
cations, to bow and incline your hearts to keep his
precepts, to open your eyes to see, and your hearts
to entertayne his holy Law; that you may conuert,
and he may heale you. This I say you may doe, if
you do not make your selues wilfull and obstinate,
by contemning the exhortations of Gods Word,
and euen stopping your eares against it, and by wil-
full turning your hearts after other matters. I haue
shewed you now, how the barren may become fer-
tile, how the dry may be filled with sap, and how
the liues of them may be made godly and Christi-
an, which are yet farre from godlinesse and Chri-
stianitie. See your barrennesse; and to attentive
hearing, ioyne diligent meditating on the Word
you heare; and constant prayer vnto GOD for the
strength of his Spirit, to make his Word effectuell,
and to giue you grace to obey it; then shall you
surely

surely be made branches bringing forth fruit; for then do you abide in Christ, and his word abideth in you, and that our Saviour himselfe doth afterwards prescribe as an infallible way to bring forth much fruit.

CHAP. XIX.

Containing the fourth use.

The fruitfull
must be com-
forted therein.



Ut now it is time that we turn our selues vnto the fruitfull branches, to diuide vnto them that comfort, which GOD hath allotted vnto them, & which this text affordeth, and they stand in need of. For all those therfore that do bring forth fruit in Christ, in such sort as hath bin shewed, we haue much good to speake, and ioyfull tidings to deliuer. Wee are to assure and secure them, against all the feares of their owne hearts, against all the cauels of Satan, and false censures of the wicked world, that they be not hypocrites, but true-hearted, and sincere Christians. Whosoever amongst you findeth, that in his soule, the consideration of Gods infinit goodnes through his onely Son, hath had such a powerfull working, that it hath euen knit his heart fast vnto the author of so great kindnesse; and made him euen say and sweare within himself, that he would surely keep his righteous iudgements; & made him constant in taking all pains to mortifie his corruptions, & to doe his duty in euery thing, according to the diuine direction: so that there is no one thing so comfortable vnto

to him, as when he can carry himselfe in some good maner, as becoms the Gospel of Christ; & nothing doth more humble & abase him, than when he fails of this holy walking; & if it were demaunded of his very soule, what in all the world he most hartily desires and would fainest attaine in all his life? his hart would make this answer for him, that it is to please God, to get acquaintance with his duty, and to accomplish it accordingly: this he wisheth, this hee longeth for, this he coueteth more, than all wealth or greatnesse, or other gilded toy, that the world hath to giue him. I say now in Gods name to euery such person (and require him in Gods name to giue credit vnto my words, because they are infallibly grounded on Gods Word) that he ought to be of good comfort, that he is a true Christian, and no dissembler, & that for such an one he ought to take himselfe, notwithstanding all the blemishes, errors, ignorances, imperfections; and it may be also sometimes grosse out-strayings of his life. Brethren, the true-hearted had neede to bee made to vnderstand their trueth, as well as the false-hearted their falsehood. For as the latter out of his selfe-liking disposition is ready to flatter himselfe with sweet words; so the former, out of his acquaintance with his own guilefulness, and the sight of his owne badnesse and vnworthinesse, is ready to threaten himselfe ouersharply, and to charge himselfe eagerly (though wrongfully) that he is but an hypocrite. But now ye seruants of God, consider that it is a faule to molest your selues with causelesse accusations of your selues, or to be ignorant of the vnspeakeable fauour that

that God hath shewed you, or to deny the blessed work of his good Spirit in you. Yea. you are bound in conscience to acknowledge your own true-heartednes, and with hearty thanks vnto God, & much chearefulnes in your selues, to approue your selues to him, and to your owne consciences. I confesse, that it is far more dangerous to hope then to feare without a cause: but yet the inconueniences of these false feares, are also very many & very great. When a man that is vpright, doth not account himselfe so to be, he is vnable to thinke comfortably of dying, and leauing this World; he is backward to prayer; he can hardly giue thanks for any thing; he cannot long for the comming of our Lord Iesus Christ; he cannot so much delight himselfe in the contemplation of heauen; he cannot be so patient in affliction: he cannot be so abundant in godly speeches, to the edification of others, as else hee might be. These feares therefore (though by God they be made profitable for the beating downe of pride, and for the ferretting out of the reliques of guile that remaine in vs) are yet (vnlesse they be seasonably opposed & remoued) very noysome and hurtful, & (like an East wind, cold and dry) do bite & nip the branches, and cause the grapes to grow, but few, and little, vpon them. Wherefore you must be giuen to vnderstand, that fruitfulnessse may well stand with the hauing many weakenesses, sins and corruptions; though not with the allowing, excusing, maintaining, extenuating, denying, and wilfull winking at any. Thou hast manifold corruptions in thee, much pride, vaine-glory, worldlinesse, lust, passion, reuengefulnessse,

nesse, & twenty other like. But tel me, Dost thou see and feele these corruptions? Dost thou constantly obserue the motions & risings of them with griefe, dislike, detestation, & iudging of thy selfe for them? Dost thou make opposition to them, by pressing on thine heart the promises, threatens and precepts of the Word? by consideration of the death and sufferings of Christ, by groanes in thy selfe, and by supplications vnto God; and so keepest them from visuall breaking forth in extremitie and grossenesse? or if they do at any time breake forth, dost thou arraigne thy selfe for them in Gods presence? not ceassing to wound and pierce thine owne heart, till thou findest it wrought to a renewed loathing of them? not ceassing to confesse them to the Lord, and cry for his helpe, till thou hast renewed in thy selfe a firme purpose of no more returning vnto them? Dost thou these things, I say, in all thy faults, weaknesse and wandrings? then I affirme, that thou mayest be, and art fruitfull, notwithstanding all these faults; and I tell thee, for the comforting of thine heart, that these things cannot bereaue thee of the title and priuiledge of a fruitfull branch, and an vpright person. Againe, thou art very defectiue in vertues of all kindes; in faith, in meekenesse, in patience, in thankfulnessse, in heauenly-mindednesse, and the rest. But dost thou take notice of these thy defects? Art thou grieved and ashamed of them? Dost thou call vpon God to make a supply? and call on thy selfe to labour for an encrease of them? Dost thou stirre vp thy selfe to grow in these graces? & not excuse, please, and content thy selfe in thy

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thy wants; pretending that every man must haue his faults, and so hast thou, thus sleightly passing them ouer? then I assure thee againe, that for all thy wants thou art yet fruitfull in Christ, and so vndoubtedly a true Christian. For to fruitfulness is not required an actuall knowing and doing of all Gods will, but a labouring and struiuing to know and do the same, and that constantly, out of loue vnto him, & for his glory. Wherefore if the loue of the Lord do so inflame thy soule, that thou resistest earnestly to all thy corruptions; and if the intention and purpose of pleasing and honouring him, doe so constantly stand before thine eies, as to make thee take continuall paines, to reforme and amend thy selfe, I dare pronounce thee a fruitfull branch, & a sound-hearted Christian: and I doe now require and enioyne thee, to fall downe before the Lord with heartie praises, for this so vnspokeable goodnes of his, in ingrafting thee into the right Oliue, and making thee a liuing member of his Sonne the Head and Prince, in whom all fulnesse dwelleth. Yea, I wish thee to reioyce, & to delight thy selfe in abundance of peace, through the certaine acknowledgement of thine happy estate that thou art not alone in, but also of the Church, and truely partaker of the fatnesse and verdure of the right Oliue tree. To know a mans selfe fruitfull in some degree, will make him fruitfull in an higher. The man that suspecteth himselfe to be worse than nothing, goes fearefully & faintly about his businesse: but he that is certaine hee hath something of his owne (though not so much as he would) is chearefull and forward in following

lowing his calling. It doth likewise even dampe the courage of a good Christian, in following the trade of godlinesse, when hee is still causelessly accusing himselfe to haue no truth, no sinceritie, no vprightnesse: but to know that hee hath truth indeed (and yet is farre short of perfection), this encourageth him to goe forward in striving after perfection. The consolation that pietie affordeth, is a principall furtherer of our good proceedings in it; and therefore thou must take comfort in the truth of thy beginnings, that thou mayest goe forward with a liuelier pace, and greater diligence. Consider heere, how that our Sauour doth not name the bringing forth of as much, and as faire fruit, as others, for the note of a good and pleasing branch, but simply the bringing forth of fruit: and therefore if thou beest in any degree fruitfull, though neyther so much as thou wouldest, or shouldest; or seest others to bee; yet there is iust cause of receiuing comfort. Indeed the littlenesse of our fruit should humble vs, but not discourage vs. It should stand before our eyes, to keepe vs from pride; not from peace; to stop vs from conceitednesse, not to hinder our comfort in God. Satan that desireth to make all things harmefull vnto vs, labours also to turne the reliques of sinne (which remaine in vs), to the ouer-much disquieting and terrifying of our consciences, and to the shaking of our faith, and interrupting the consolations we might enioy in God: but let vs not yeeld to the subtiltie and malice of Satan in this behalfe. When thou seest thy selfe failing in the measure of fruit,

fruit, obserue this sayling well, but turne it not the worst way. Let it make thee charge thy selfe with too much negligence, not with viter hollownesse; conclude from it, that thou art but weake and feeble, not that thou art but an hypocrite and dissembler. And now let all Gods people, chiefly those that are full of doubts and feares, depart away confirmed and established in comfort: let their spirits be at peace within them, and let them feede of the fat and sweete portion, which the Lord hath allowed them. The ioy of the Lord will bee their strength; these comforts will ripen their fruites, as the Sunne-beames doe the fruites of the earth, and they shall with most ease and assurance grow better and better, when they find the comfort and benefit, of being truly good already. So then conclude thou thus for thy selfe; euery fruitfull branch is a true Christian, I am fruitfull (though not of so large, faire & ripe clusters as others, yet) of Grapes: my life is truly holy and good (though not approaching so neare to perfection as it should); and therefore I will not doubt to esteeme my selfe a true Christian, and to giue the Lord the glory & praise, and take to my selfe the comfort and peace of my sinceritie. And so we haue spoken of the obiect of Gods Husbandrie; the parts of which we will hereafter entreat of at some conuenient time, if God afford vs life and opportunity.

Deo Soli gloria.

FINIS.

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2nd fol

GODS HUSBANDRY:

2nd edition

THE SECOND PART.

TENDING CHIEFLY TO THE
REFORMING OF AN HYPO-
crite, and making him true-
hearted.

AS IT WAS DELIVERED IN CER-
taine Sermons, and is now published.

By WILLIAM WHATELY, Preacher of the Word
of God in *Banbury* in *Oxfordshire*.

1. Cor. 4. 5.

*The Lord will bring to light the hidden things of darknesse,
and make manifest the counsels of the hearts.*



AT LONDON,

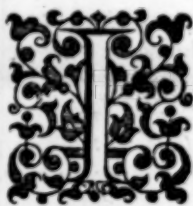
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1870

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TO THE COVRTE- OVS READER.



Make bold (good Reader) to present unto thy view, this second part of Gods Husbandry, containing a few Sermons, which I preached upon the words of Christ, in the fifteenth of Saint Iohns Gospell. My maine intention herein was, to helpe the people of God, against that miserable sinne of Hypocrisie, which in the former Treatise I sought to discover. Doubtlesse all our paines, and all our preaching, is little enough, and too little, to make men see, and reforme so perillous, and withall so subtil a vice. This is a disease of so darke a working, as will hardly be discerned, untill it be past cure. And though a man bee not so totally possessed and overcome by it, as that he deserue to bee called an Hypocrite, yet are the remainders of it (which abide in the most sanctified hearts, as the Canaanites amongst the sonnes of Abraham) exceeding troublesome, and exceeding noysome, calling for all diligence and labour to expell them. It is the daughter of ignorance and selfe-loue, the mother of pride and selfe-conceitednesse, the sister of vaine-glory and contemtion. It is, of all sinnes, one of

To the Courteous Reader.

the most hideous, because it dammeth those, that seeme to themselves little lesse then free from all other sinnes. When the whole army of vices is fled before the face of vertue, and seemes to haue yeilded a full victory, then doth this vice (as it were by stratagems and deuises) vndermine victorious vertue, and rob it of the victory which it seemed to haue gotten. It is the refuge and hiding place of all other faults: neither can wee further preuaile against any corruption, then we preuaile against this: neither can any corruption further soyle vs, then this doth lend it aide and succour. This vice maketh those things abominable in Gods sight, which to menward seeme praisable, and causeth that heauen doth detest, what earth applauds. It comes to Church with men, and poysons preaching, praying, hearing, reading, receiuing the Communion, and all the parts of Gods seruice. It is bold to creepe into the closet also with some men, and doth many times corrupt their most retired deuotions. It maketh that the Lord accounts himselfe but mocked, when men account themselves to haue well worshipped him. It turnes mercy, iustice, chastity, into vices after a sort, and causeth that they be in true iudgement, but faire and guilded sins. It marreth in one word, all good things, and changeth the not committing of sinne, into a sinne, and the performing of the most commendable duties, into very loathsome euill. A deuout Hypocrite, is little better then a profane Epicure, and a painted Sepulchre, is little different from a very dunghill. Happy shall that man be, that is carefull to spy out the working of this crooked and deceitfull vice in himselfe, and that with earnestnesse, diligence, warinesse, and constancy, doth
strive

To the Courteous Reader.

strive to chase it out of his owne heart. When the Ziphites, (wretched claw-backes as they were) came to make Sauls sleeping malice, by offering him their service to deliuer up David: the Story tels vs, that he sent them backe with this instruction, Goe and prepare yet, and know, and see his place, and where his haunt is, and who hath seene him there; for Iris told me, that he dealeth very subtilly. See therefore, and take knowledge of all his lurking places, where hee hideth himselfe, and come yee againe to me with the certainty, and I will goe with you; and it shall come to passe, if hee be in the Land, I will search him throughout all the thousands of Iudah. This was maliciously spoken by an enuious Prince, against his faithfull subiect and sonne. But well were it with vs, if wee could all make vse of his words, in the pursuit of our hidden guile, and follow it as close as euer Saul did follow David, euen to seeke and search, and spy out all its lurking places, and neuer cease seeking, till we haue found it, nor fighting, till we haue vanquished it, as one of the most dangerous of all our spirituall enemies, the very soule of the body of death, and that, that giueth life to all the rest. I beseech the liuing God for thee, Reader, that he will please to sanctifie, as other meanes, so these my weake indeuours, (if thou please to make vse of them) to helpe thee against this pestilent fault. And I craue thy prayers for mee also, that my selfe may be able to practise what I haue taught thee, and that wooll thing befall me not, which Paul speaketh of, vpon another occasion, that hauing preached to others, I my selfe should be a reprobate. For this hatefull

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and banefull vice, the worst of vices, doth sometimes step into the Pulpit also, and causeth euen Ministers to condemne themselves in iudging others, because they that iudge, doe the same things; and because they lay heavy burthens vpon other mens shouldrs, and themselves refuse to touch them, that is to say, are very earnest exactors of good duties, and very slow performers. But from this most mischieuous mischiese, the good Lord vouchsafe to deliuer me, and thee, and all his people: with which prayer, because I cannot make a better, I commend thee, and my selfe to God, and rest,

A well-willer to thy
soules happinesse,

WILLIAM WHATELY.

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GODS



GODS HUSBANDRY,
TENDING CHIEFLY TO
THE REFORMING OF AN
Hypocrite, and making him
true-hearted.

John 15. 2.

Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth, that it may bring forth more fruit.

CHAP. I.

*Shewing the order of the words and points
to be handled.*



Concerning the subiect of Gods Husbandry, wee haue already spoken, namely, of the branches of the Vine, in which wee haue considered, a distribution of them into their seuerall kinds, and a distinction of them by their speciall differences of fruitlesse and fruitfull. Let vs now proceed

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ceed

ceed to declare the parts of Gods Husbandry, which are diuers, according to the diuerse nature of the branches. For the vnfruitfull branch, the hypocrite, he carries himselfe towards it, as besee-meth a good husband; he cuts it off, that is to say, he doth by little and little separate him from Ie-sus Christ, and from the benefits of Christ, with whom hee seemed once to bee vnited: Causing that he loseth the good things he seemed to haue, and so by falling off from those appearances of goodnesse which were in him, hee discouereth himselfe to haue but counterfeited, till, proceeding to greater sinfulness, at last eternall death doe overwhelme him. But for the fruitfull branch, the vpright-hearted Christian, the Lords dealing with him is farre otherwise: hee is alone purged or pruned. The hypocrite is himselfe taken off from the Vine, the true Christian hath onely something taken off from him, that he may very well spare, being pared about to the remoo-uall of that, that by continuing vpon him, would haue done him much hurt. You all know what the naturall pruning is, *viz.* the cutting off from the branches, such vnprofitable and overgrowing twigs, leaues, or the like, as doe no way benefit the branch, but hurt it rather, in causing the fruit thereof to be lesser and scantier then it might be. The thing signified heereby, is the subduing of the corruptions of Gods seruants, *viz.* their pride, passion, selfe-loue, earthly-mindednesse, voluptuousnesse, and the like disorders, which if they were not mortified, they would runne all out into

into a faire shew of profession, not at all fructifying in an holy conuersation: but when these corruptions are taken away by diuers needefull meanes, as the Lord himselfe knowes the fittest meanes (for he is but an ill Vine-dresser, that wanteth his pruning instruments, then is that end obtained, which God intendeth) and then follows that effect wherein themselves reioyce, *viz. they bring forth more fruit.* They become more rich in the worke of the Lord, more plentiful in all godlinesse and righteousnesse, and in all excellent seruices to God and man. They doe more good, they liue more profitably and seruiceably, and are euery way more abundant in all the fruits of the Spirit, ioy, peace, loue, righteousnesse, temperance, meekenesse, goodnesse, and the rest, then euer else they would haue beene. And thus you may see, that in these words we are led to speake of foure most necessary points. The destruction of hypocrites The corruptions of Gods true Saints, in that they need pruning. The helpe they haue against these corruptions by pruning. And the good they get by this pruning, *viz. growth in godlinesse:* of which, whilst I doe speake with as much plainenesse and euidence as I can, let me craue you also to attend with all diligence and reuerence.

CHAP. II.

*Shewing the certaine destruction of hypocrites,
and the degrees and meanes
thereof.*

*Doct. I.
All hypocrites
must be de-
stroyed.*

Matth. 3. 10.

Matth. 7. 17.



Come hither therefore, I pray you, in the first place, and behold the end of the hypocrite; *He is to be cut off.* All false-hearted, guilefull, and holow professors of Christian Religion, that are not in truth, which they seeme in appearance, shall by degrees be surely brought to nought and destroyed. The Lord will no more suffer such persons to remaine in his Church vndiscovered and vnconfounded, then a good husbandman will suffer dry and rotten branches to remaine vpon the trees of his Orchard vncut off. So you haue it in the other Parables also, *The tree that bringeth not forth good fruit, is hewne downe and cast into the fire,* saith Iohn the Baptist, to the men that came to his Baptisme. The house that was built vpon the sand, when the winde, raine, and tempest did beate vpon it, was quickly tumbled vnder foot, *and the fall thereof was great,* saith our Sauour, in the conclusion of his Sermon on the mount. The stony ground also withered away in the heate, and the thorny was ouerrunne with thornes. The earth that drinketh in the raine which commeth vpon it, and bringeth forth no better fruit then thornes and bryers, is neere vnto cursing, whose end shall be burning, saith the

the Author to the Hebrewes: And from him that hath not, (meaning in truth) that shall bee taken away which he seemed to haue, as our Sauour tells vs. Saint *Iohn* doth giue vs examples of this ruine of dissemblers, saying of many in his time, *They went out from vs, because they were not of vs.* Thus hath the Lord beene abundant in discovering his intended vengeance against the counterfeit Christian.

That you may the better conceiue of Gods Wisdome and Iustice herein; we will shew you in what degrees, and by what instruments, the Lord doth cut off these dry branches. The degrees are likely these, and thus they follow one vpon another. First, whereas they had some workes of common grace bestowed vpon them, as the enlightening of their mindes, in some measure, to conceiue diuine truths, the framing of their wils to a liking of exercises of piety, a gladnesse to heare and speake of the Word, a gladnesse of the company of good men, and the like; these workes are (by Gods iust Iudgement, because they refuse to make a good vse of them, in turning all to the thorow changing of their hearts, and reforming of their liues) even quite withdrawne from them; and so there followes a sensible withering: they care not for the Word, they care not for the company of the Saints, that once contented them, and Religion seemeth nothing so goodly a thing vnto them, as sometimes it did. Secondly, whereas they had once the spirit of restraint bestowed vpon them, to hold downe

their corruptions, and to keepe the badnesse of their hearts from shewing it selfe in extremity: the Lord doth now please to remooue these bars, so to auenge himselfe vpon their ingratitude and stubbornnesse, that did winke with their eyes, and resist the offers of loue made to them, and refuse to open the doore when hee stood there and knocked, and to giue them ouer into the hands of their owne euill natures, that they may breake foorth openly, and discouer themselves how rotten they were at heart, by running into some such vile practice as carries them quite away, so that they neuer returne againe by repentance, nor neuer shew themselves to be soundly humbled for the same. Then doth he send the temptations of Satan, together with the affrightments or allurements of the world, whereby they are so cleane puld away from the shew of godlinesse, that at last, they grow professedly cold and carelesse in open shew, bearing before them an allowance of themselves, in such their luke-warmenesse; yea, perhaps also they turne very enemies of that goodnesse which they seemed to haue; fall out with those persons that they seemed best to loue; brooke least that company that seemed most to satisfie them, and become bitter, harsh, sharpe, violent, in speaking euill of those persons and things that were once approoued by them; and lastly, some miserable and fearefull end (wherein they are either swallowed vp of horrible despaire, or sold ouer to the most stony hardnesse that may be) doth rent them from the land of the liuing, and

and send them downe to hell. And so is fulfilled that of our Sauour in the sixth verse, The branches that abide not in him, are cast soorth and wither, and gathered, and cast into the fire and burnt. Now the meanes of cutting them off, are many, euen all things that doe befall them: for all workes together to the ruine of them that sell themselues ouer into the hands of sinne, as well as for the good of them that worke righteousnesse: but chiefly the Word of God it selfe (a two-edged sword) because they will not yeeld vnto it, that it might cut off their corruptions from their soules, becomes a sauour of death, a weapon of vengeance, to cut off their soules from God: for by their often resisting it, and much setting of their wits and consciences vpon the tenters, to shift and dally with it, they become blinder and blinder, and harder and harder, till at length they bee sold ouer vnto vtter blindnesse, and giuen cleane into the power of sinne and Satan, from which they seemed once to be redeemed. And thus was *Judas* cut off, as the Scriptures shew vs. Hee was first a thiefe, allowing himselfe in his couetousnesse and purloyning, and not heeding the checkes of his owne heart, which, euery man must needs know, would be apt to be moouing within him, being a person of so great knowledge as he was, and after he prooued a very deuill, when he dipt his hands into the warme and innocent blood of his heauenly Master, and well-knowne Sauour. The Lord, to punish his guile, in not opposing his couetousnesse and falshood, put

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him

him cleane vp into the hands of the deuill, and his owne both rage and lucre, till Satan had possessed him, with a full purpose of turning on the Pharises side, (where he saw more likelihood of rising) and of making himselfe a faire way into their fauours, by selling his Master vnto them for a little money. And those reproofes and warnings of our Sauour Christ, which should haue withdrawne him from this reuolt and treason, did nothing else through his desperate wilfulnesse, but inrage, imbitter, and inuenome him; prouoking him more and more against his Master, till he was separated from the very shew of his former appearing goodnesse, and changed from being Christs Apostle, to be his apprehender: and a little after he was vtterly cut off; and gathered and throwne into the fire and burnt, when despaire was sent against him in such fiercenesse, that it droue him to hang himselfe, that is to say, to leape quicke into hell, his owne place, as *Peter* calleth it. So also was *Achitophel*, the type of *Iudas*, cut off; and so *Amaziah*, and *Iosab*, and *Ananias*, and *Saphira*, and many more: and so also are all hypocrites sooner or later cut off, being caryed away, either with heresies, or schismes, or persecutions, or worldlinesse, or voluptuousnesse, and at last with despaire or hardnesse, with some heavy hand of God likely, and damnation for the vp-shot.

CHAP. III.

*Shewing the reasons of the destruction
of hypocrites.*

THUS haue you seene how sure it is that hypocrites must searefully perih. Let vs consider, why it must needes fall out so hard with them. And the reasons hereof are to be taken from God partly, & partly from themselues, and from all other of Gods Saints. From God, First, because he sees them. Secondly, because he hates them. Thirdly, because he will gayne glory by them. For the first of these, Though the hypocrite doe couer himselfe ouer with such a thicke cloud, as the eyes of men are not able for the most part to pearce thorow it, and discerne him: yet the Lord of heauen doth alwaies see him, and see thorow him. His eyes in euery place behold the euill and the good: He tryeth the hearts, he searcheth the reynes, he spyeth into the deepest and darkest corners of euery soule. Hell and destruction are before the eyes of the Lord: how then should the hearts of the sonnes of men be hidden from him? Nay doubtlesse, there is neither darkenesse nor the shadow of death; where the workers of iniquity may hide themselues, but his eyes doe obserue, and his eye-lids doe ponder all their paths. From men like himselfe, a man may make an easy shift to keepe his heart secret, yea, so is this vice giuen to cloaking and sculking,

*Reason I.
From God, who*

1. Sees.

ing, that from a mans owne selfe, he will make a shift to hide the odiousnesse of his inside, and this filthy guilefulnesse of his owne spirit; But after all the turning, and shifting, and winding of mankinde, that shall proue true at length (in spight of all) which *Paul* affirmeth, viz. that God is not mocked. There is no beguiling of that all-searching eye of our Maker. There is no possibility of offering couzenage, and putting tricks vpon the King of heauen. The Lord of all the world is not subiect to the weakenesse of earthly Princes, that often take flatterers for friends, and fawning sycophants, for loyal subiects: but euen such as a man is in deede and truth, such doth God esteeme and take him for: for he doth not iudge after the outward appearance, but iudgeth righteous iudgement. A man may say of hypocrisie, as once *Iob* in another sence said of Wisdom: That it is hid from the eyes of all liuing, and kept close from the Fowles of the aire: but God vnderstandeth the way thereof, and hee knoweth the place thereof: for hee looketh to the ends of the earth, and seeth vnder the whole heauen. Did not our Sauour Christ know what was in man? and therefore also refuse to trust himselfe, with those hollow-hearted beleeuers of his time? Did not he giue *Judas* his right name, when hee carried himself most fairly and commendably to the world-wards? euen then, intitling him as he was worthy to be intitled, a diuell, when as yet, he remained disguised with the vizard of Apostleship? Doubtlesse, as no wisdom, counsell, nor vnder-

understanding can preuaile against the Lord, to disappoint him, (as *Salomons* Proverb affirmeth;) Neither can any fraud, guile, or dissembling, preuaile to beguile him. And is it possible that his pure eyes should discover him, and his iust and almighty hand not bee stretched out to destroy him? Nay verily: for as he sees him, so hee lothes him also, and lothes him in a very high degree, euen as we doe lothe a rotten sepulchre for all its payntings: and as we would abhorre a cup full of filthy geere within, though the outside were neuer so cleanly washed, and fauely scowred: and as we could not but doe him, that should beare great outward semblance of friendship and goodwill vnto vs, when his heart did harbor nothing but neglect of vs, or malice against vs. A false friend is alwaies more detestable vnto a man, when once his falsehood is made knowne, then the most violent, but professed enemy. Doe you not thinke that *Dauid* was as much or more imbittered against *Achitophel*, then against the Philistim or Moabite, that euer he fought with? The hypocrite, by seeming good, declares that he knowes what is good, and how it should be embraced: And by but seeming alone, hee proueth that he hath no loue to that which hee confesseth to deserue loue; and so sinning against the light that is inkindled in him, must he not needs prouoke the holy eyes of the Diuine Maiesty against him? In truth, an hypocrite euen of the closer kinde, doth exceeding grossely abuse the Lord, and all his ordinances, and exceeding hainously peruert

2. *Theses.*

3. will glorify
himselfe by the
hypocrite.

peruert his patience and kindenesse, and turne the great mystery of our saluation, into a very fable, seeing that he is not good in good earnest, but in Iest, as one might well call it: and how then can it be otherwise, but that the wrath and indignation of God should burne against him euen vnto hell? seeing that in the last place he hauing fully purposed to glorify himselfe by all his creatures, findes none other way left, of reaping honour from the dissembler, but alone by magnifying his Iustice in his ouerthrow. For he neglects the offers of his loue, and refuseth to conuert, and wil not accept of saluation vpon those conditions, on which God would bestow it vpon him. Wee know all, that God hath made all things for his owne glory, in the cleere demonstration of his owne vnspokeable excellencies by them, and of this end he can no more sayle, or be disappointed, then be defectiue in wisdom & goodnes, which, because they be essentiall in him, he can no more come short of perfection in them, then that hee can cease to be himself. Now the hypocrite, by the continuing such, doth make himselfe vtterly vncapeable of becoming an actiue instrument to glorify the Lord, by performing that that is good in his sight: for fruitfull he will neuer be, his impotency arising alwaies from wilfulness, or carelesnes, or both, seeing these twaine cannot at all or very hardly be separated one fro the other: wherefore needes must he be made a passiue instrument of Gods honor, whether he will or no, seruing to declare his infinite iustice in his due destruction,
by

by being forced to suffer the deserued punishment, which his grieuous wickednesse doth challenge at the hands of his righteousnesse. If it be objected; that God might conuert the hypocrite if he would: The answer is, By his omnipotent power he might, and so he might the diuels too, and the very prince of the diuels, Beelzebub himselfe. But wee must vnderstand, that the Lord hath set downe a certaine way and order of conuerting men vnto him, agreeable to the rules of his owne vnsearchable wisedome: euen such a way, as is in it selfe most plaine, sure and infallible, if the negligence and obstinacy of men doe not hinder, and such a way, as is most conuenient to procure the greatest honour that may be vnto him, in their saluation, and that is, that man himselfe should become a working instrument with God, to his owne conuersion and saluation. Which seeing the hypocrite will not doe, the Lord will neuer bee so ouer-gracious vnto him, as to bring him to heauen by another way, but will euen magnify himselfe in destroying him, because he neglected to take the right course that was shewed him, to doe himselfe good. So you see reasons enow on Gods part, why such branches should be separated from the Vine. Consider we of ourselves, and see if there be not more then cause of handling them with such seuerity. First, they thrust away saluation from themselves, as it is sayd of the Iewes in another case, Because they will not entertaine, and yeeld vnto the good motions of Gods Word and Spirit, that doe

Reason. 2.

From themselves.

*salues reborn.
1. They thrust away
saluation from
themselves.*

doe vrgē and presse them to turne vnto the Lord, and therefore, what can be expected in reason, but that they should procure vnto themselves euen sharpe and swift damnation? For is it not most equall, that he which will not receiue saluation, when it is proffered vnto him by God, should vtterly perish; as that he should be starued, and dye for hunger, which will not receiue foode, when it is put into his hands? These men resist and oppugne the Spirit of God, and will not accept of life vpon such termes, as it may stand with Gods Iustice to bestow it vpon them. If he would saue them, and giue them leaue to goe on in their beloued sinnes too, O how glad they would be of such a carnall way of comming to heauen! But if he wil not giue eternall life, but vnto those that are carefull throughly to reforme their hearts and liues, they know not how to be at all that paynes. Surely the matter standing thus betwixt the Lord and their soules, it could not stand with his righteousnesse, to preserue them from ruine. The dissembling Christian dealeth by God, as the Disciples of Christ did deale by him in the sixth of *Iohn*. When he told them of eating his flesh, and drinking his blood, they sayd, This was an hard saying, who could heare it? and so went backe, and walked no more with him. So the hypocrite, hearing of remission of sinnes, of life, of saluation, thinkes they bee things very desireable, and out of a will to haue a part in them, he will goe a great way with God: but when he heares of a generall renouncing of
all

all sinne, and of washing and clensing his heart, and that without this care there is no saluation, he will not beleene that the way to heauen is so narrow, he shrinkes backe at these exhortations, and thinkes, the Lord is an hard Master, and will goe with him no further. So then, seeing the fruitlesse branch doth carelesly or obstinately let passe the opportunity of sauing himselfe when it is often offered vnto him, what can be more righteous with God; then that hee should bring vpon himselfe eternall destruction? Againe, the hypocrite abuseth the richest of all Gods benefits, his Word, his Sacraments, his Gospell, the blood of his Son, his tender of mercy, and the rest of those supernaturall things that he hath to doe with. He turneth the grace of God into wantonnesse, and like a very Swine, doth tread vnder foot the most precious pearle of Gods goodnesse in Christ; and must not an heauy vengeance therefore needs oppresse him? Meate, drinke, apparell, wit, strength, health, these be worthy gifts of God, and exceeding sinfull is the abuse of them accounted in the sight of God, as reason there is that it should; and very heauy haue the punishments been, that haue lighted vpon the abusers of such mercies. But these are cōmon fauours, euery dayes benefits; the outcasts of the world haue them, as well as those of Gods household. Only the Word of God, his holy Ordinances, the knowledge of himselfe, & of his Son, and of his Kingdome, and the offers of mercy to saue them from hell; these are peculiar fauours, highly esteemed kind-

3. Doe much
harme in the
Church.

kindnesſes; ſpecially beſtowed vpon thoſe of his owne family, with whom hee pleaſeth to bee in Couenant. Now the hypocrite abuſeth theſe, he peruerteth theſe, he flatters himſelfe in his ſins for all theſe, and when God himſelfe doth euen as it were, come a wooing vnto him, in all theſe ordinances, and beſeech him to be reconciled to receiue himſelfe for an husband, his Kingdome for a dowry, and Heauen for a ioynture, hee will none of the bargaine, vnleſſe he may haue the liberty of inioying his ſinnes beſides. O how great an indignity is heere offered vnto God? how ſhamefull a repulſe doth the Lord receiue, and how vnderſerued a reſuſall? wherefore, by how much the mercies of God, that the diſſempler abuſeth, in cōtinuing obſtinate againſt them, are greater, by ſo much muſt God, in iuſtice, needes increaſe the ſharpenes and ſtrength of his blowes againſt his ſoule. Againe, the hypocrite doth procure a number of miſchiefes in the vine where he growes, which muſt needes occaſion and haſten his cutting off. Theſe diſcredit Religion, and cauſe it to bee ill ſpoken of; theſe being of Gods family in ſhew, doe bring an ill name vpon it, as once the ſpies did vpon the land of Canaan. They doe grieue the hearts of the vpright, and ſtrengthen the hands of other ſinners, and fill their murtheres with inſultation. Their barrenneſſe and want of good fruit, doth adminiſter matter (vnto thoſe that are ready to cauill) of caſting reproches vpon the roote on which they grow, and vpon all the branches that grow by them.

them. Neuer did any professed enemy doe so much hurt to true Religion, and so much hinder the proceeding of true piety, as the hypocrite hath done. Hee is one of the chiefe stumbling blocks in the world; and if a woe be denounced against him by whom offences come, then the heauiest of all woes must light vpon him, from whose default the greatest of all scandals doe come. Doe you not conceiue what triumphing there was against Christ, when his owne Disciple had sold him for money? The dry branch is a great impediment to the fruitfulnessse of the neighbour branches: and the vnfruitfull Fig-tree doth euen keepe the ground idle. Hee keepeth many from goodnesse that might haue come vnto it, but for his ill example: hee discourageth those that would haue been more abundant in goodnesse, but for his ill example. Hee makes those that are willing to sinne, bold also to be more outrageous in sinning, by his ill example. In a word, the Church of God did neuer receiue so great mischiefes, as from the false members of it. It is then but need for the Lord to take a sharpe and speedy course against them. Lastly, you may conclude all the other euill they doe, with putting your selues in mind of the euill that they doe vnto themselves, by making themselves vnfit to bring glory vnto God any other way, but in their punishment, as we said before. They say of a Swine, that he neuer doth good till he come to the knife: so may we say of the Hypocrite, that he doth not bring any honour to God, till hee be

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4. Make themselves incapable of honouring God any other way.

saine to honour him perforce, in suffering the strokes of his infinite Iustice. In his praying, in his receiuing the Sacraments, in his laborious following his calling, in his workes of mercy hee dishonoureth God, in all the actions of his life he doth wholly dishonour him, & would for ever, if he might be suffred, continue to dishonor him, doing all these things hollowly & guilefully, seruing and seeking himself in them, and preferring himself the creature, before the Lord his Creator. Doth not he then compel the Lord to take such a course with him, that hee may no longer dishonour him, but may procure vnto him, though against any proper intention of his, the glory of being an hater of sinne, and a punisher of all vnrighteousnesse: yea of being a searcher of hearts, and a discoverer of the secrets of all mens soules? An vnfruitfull branch is good for nothing but to be burnt: wherefore the Gardener doth best to make him a fire of it.

*Reason 3.
Because all Gods
people doe pray
for their ruine,
yea themselves
also.*

And one more reason we may fetch of the wooll end of Hypocrites, euen from all the rest of Gods Saints, who with one mouth doe continually sue vnto the Lord for their cutting off, they being principall hinderances of the hallowing of Gods Name, proceeding of his Kingdome of grace, doing of his holy will, and the sanctification also of his children: against all which hindrances, the people of God are inioyned by our Sauour, to make their prayers. Indeed the Saints of God doe not know, nor mention in their prayers, the particular dissemblers that are in the Church:

Church; but the Lord that knowes them each in speciall, must needs be prouoked against each, by the incessant prayers of his Saints that are made against all. Yea the Hypocrites themselves, when they doe pray after their fashion, and according to their manner, though not intending any such matter, nor heeding the scope and purport of their own prayers, doe yet pray euen against themselves, after a sort deuoting themselves, and crying vnto God, to haue his fury and vengeance dispatched against them. So haue you the poynnt made strong: shall we also make it vsfull? Wee will doe so, and intreat you to attend, whilest we shew you the vses that are to be made of Gods seuerity against counterfeits.

CHAP. III.

Containing the first vse of the poynnt: viz. the magnifying of Gods Iustice.



First then let the God of heauen haue his due honour, in the due punishment of these most secret malefactors: as the keeper of the Vine is praised for his good husbandry, in the seasonable cutting of the dry and withered boughes of the Vine. For how should the Lord more cleerly reueale to the sonnes of men, his most exact wisdom, and strict righteousness, then in finding out, and casting off these wicked offenders, for all their cunning disguise, and subtil dissimulation? Hereby hee

Vse I.

The ruine of Hypocrites must cause vs to praise the Wisdom and Iustice of God.

makes it apparant, that hee is so perfect in vnderstanding and in righteousness, as there is no way of finding fauour with him, but by being good, and truly good; and by walking in his wayes, and being found in the same. It will not serue the turne to be close and retired, it cannot auaille to be of smooth and fine carriage; all colouring, all cloking is idle and bootlesse. It is not possible to escape his eye and hand, but by casting away our sinnes in good earnest, and a true and hearty obedience. Let the Hypocrite offer thousands of Rammes, and riuers of oyle; let him not spare the fruit of his body, euen his owne sonnes and daughters, and put himselfe to neuer so much cost and charges; all is one, God will not be bribed by these gifts to tolerate his wickednesse. Let him speake the Lord neuer so faire in words, and make neuer so many & long prayers; let him carry himselfe neuer so deuoutly and religiously, and weare Gods cloth, as it were, and call him Master, and Master, and tread in his Courts, and frequent his House, stil he loseth his labour, God will not beare with him, nor spare him for all this, so long as hee hath respect to iniquity in his heart, he shall neuer be accepted.

Men are oftentimes partiall to them of their owne family, and will not deale so rigorously with those that vse them kindly, though they sin; but the Lord is vtterly voyd of all partiality, euen to those that shrowd themselues vnder his elbow, as it were, and seeme to bee as good seruants to him as may be, and giue him the sweetest words
that

that they can inuent. Oh how pure and searching are the eyes of our God? how cleerly doth hee shew vnto vs, in the ouerthrow of Hypocrites; the truth of that, that the Psalmist singeth? *His eyes behold, his eye-lids try the sonnes of men*: but againe, *Euill shall not dwell with him, the foolish shall not stand in his sight*; and *he hateth all the workers of iniquity*. Looke we therefore vpon the ruine of *Saul, Asbitophel, Iosh, Amaziah, Iudas, Ananias, Saphira*, and the rest of those whom the Scriptures doe tell vs of; consider wee also of the examples of our owne time, wherein our eyes may haue seene the experience of the Lords sharpnesse against such as haue trod in the euill steps of these forenamed, not learning to auoyd the waies of mischiese, wherein they haue seene others to be ouerwhelmed before them; and in all such accidents let vs contemplate the righteousnesse, seuerity, wisedome and prouidence of God, admiring his iust gouernment of his Church, that will not bee slacke (according to his threatening long since) to make desolate the congregation of Hypocrites: and learne wee here-hence to establish a louing and awfull admiration of so great iustice, mixed with so great wisedome.

It is a great fault to rob God of the glory of his glorious workes, and not to take notice of his excellent attributes, discovered vnto vs in the rare effects thereof. The Lord desireth to haue vs thinke and talke of these wonderfull workes of his, and to implant in our owne soules a cleerer knowledge, and a deeper reuerence of him, by

meanes of them. For he knowes, that nothing is more beneficiall to our soules, then if we doe thus vsfully behold the lifting vp of his high hand: wherefore wee must not suffer our naturall dullnesse to preuaile against vs, and to turne away our thoughts from obseruing such obseruable things: which yet in this particular case, wee are most apt to doe. For I know not how it comes to passe in men, that whereas those of them that are not extremely carnall and earthly-minded, can consider the workes of his goodnesse and mercy, with some admiration, wondring to finde so great kindnesse shewed to creatures, that can so little either deserue or requite the same: yet it is farre otherwise in the workes of his Iustice: here a kind of vniustifiable pity of the persons misery, stops our eyes from beholding the beauty of Gods righteousnesse, and men are nothing apt to praise him for the strict proceeding of his iudgements against malefactors. Doubtlesse this is a corruption in vs worthy to be blamed.

We seldome praise God, for shewing himselfe iust against Hypocrites. Indeed if in the practice of their malice against the Church, and the true members of it, they fall downe wounded, as often it falles out, here our interest maketh vs to be somewhat glad, and wee can finde in our hearts to thanke God, for that which procured our owne ease and safety: but if it fall otherwise, that the Lord execute his vengeance against those whom himselfe sees worthy to be hated, wee not hauing

hauing any part in the quarrell, we doe not make such executions a part of the matter of our thanksgiuing, as if wee regarded Gods workes nothing at all, further then some benefit redounds therefrom vnto our selues, or as if wee thought them worth nothing, further then they serue our owne turnes.

But now let vs learne, that it is a necessary duty for vs to praise the Lord, for shewing himselfe seuerer, as well as gentle, for exercising his rigor, as well as his grace, and for making knowne his hatred of sinne, as well as his loue of the righteous. Praise thou him, for that as hee doth fauourably accept the meanest endeouours of the true-hearted; so he will by no meanes be deceiued, by the glorious ostentation of hypocrites: praise him, for that as he will not let a man, that in truth of charity doth giue a cup of cold water, to lose his reward; so he will not respect him, that out of other respects, destitute of charity, shall giue all his goods to the poore. Praise him, that as hee doth accept and requite the poore widowes mite, that came from soundnesse of deuotion; so did hee nothing heed nor affect the rich and pompous bounty of the wealthier persons, that serued their Idoll of vaine-glory, in seeming to make their offerings vnto him. Praise him, for that as he highly prizeth the neglected and despised seruices of those that are sound in his precepts, so hee doth count those things no better then abomination, that seeme glorious in the eyes of men, when they are done for sinister ends.

We doe obserue in Princes, as well their prudence and iustice, in finding out, and taking and executing the crafty offenders that liue vnder their charge, as in shewing bounty, and liberality, and courtesie towards their better subiects. If a King haue declared himselfe to be so wholly deuoted to right and equity, that if his neereft fauorites doe things worthy of death, or bonds, hee will not spare them, and that no gifts nor bribes can purchase fauour for those that are bold to build their faultinesse vpon such hopes of impunity: how doe the present liuers honour him, how doe they applaud his vprightnesse, and giue him all the titles of honour that they can inuent? yea, how doe those that write such histories, enlarge their words and discourses, in his commendation, and aduance him to the skies, for the most hearty loue, and constant follower of equity that might bee? Why should not the King of Kings enioy the praises of the iust and seuerer executions that hee hath done, and daily doth vpon the hollow-hearted? Though men call themselves after his name, though they make long prayers, though they professe great lone, and feare of him, and make a shew of much deuotion, though they preach him in the streets, and worke miracles in his name, and make as if they were the best affected to him and his honour that can be; yet when hee comes to them, and sees them destitute of a true godly conuersation, not soundly reformed in heart, not vniuersally obedient in life, not vpright hearted, he makes no more adoe, but

but cuts them off by the sword of iustice, and sweepes them away with the besome of destruction. Why doe wee not extoll the name of the Lord, in these workes of his hand? why doe we not open our mouthes to shew forth his praise, and say with the Psalmist, *Righteous art thou, O Lord, and upright are thy iudgements: and thou hast troden downe all them that erre from thy statutes, for their deceit is falshood, and thou puttest away all the wicked of the earth like drosse: and my flesh trembleth for feare of thee; and I am afraid of thy iudgements: for thou dost iudge the world with equity, and the people with righteousness.* If a Iudge doe behaue himselfe discretely, for the searching out of a matter, and doe cleerly lay open a cunning pack of closely contriued villany, all that heare him, applaud him, and praise his prudence and great vnderstanding, as they did *Salomons*, in the difficult case of the two harlots, about the dead, and liuing childe. Now when the Lord doth order matters with so great discretion, as to bring to light the wickednesse of the hypocrite, which he with such exceeding cunningnesse of skill, and shifting and turning doth strue to hold vnder darknesse, and to keepe from the knowledge of men and Angels, yea often of himselfe (and of God too, if he could go beyond the Lord) should not the seeing and hearing of these most righteous iudgements of the Lord, cause vs to breake forth into his praises, and to honour and feare him as a Iudge, before whom it is to no purpose to double and to wind? Yea if a man incompassed with

with deceitfull and hollow meaning sycophants, who seeke by all smoothnesse of behaviour to make him thinke well of them, and account them among the number of his friends, shall yet with so happy an insight, discern their falshood, as that he doe not at all suffer himselfe to rest vpon them, or to be beguiled in them: doe not wee commend such a man, for his wisdom and care, and wonder at his prudence and circumspection? The Hypocrite is one of Gods flatterers, hee would faine win fauour with God, by seeming and shewes, and worke himselfe into Gods fauour, by a smooth behaviour of his outside: but it will not be, the Lord lookes into the bottome of his soule, perceiues all his trickes, plainly findeth that he doth but flatter, and therefore quickly discardeth and punisheth him. Why doe wee not returne vnto him the glory of his deepe and all-searching wisdom, and magnifie his name for his infinitenesse in that excellent property, whereof a drop or a shadow rather in a creature, doth take vs with such approuing and admiration, that wee cannot chuse but extoll it? Know therefore that from hell, as well as from heaven, we are to fetch matter of thankesgiuing, and by the damned as wel as the saued, to grow acquainted with Gods most holy properties, and to loue, feare and honour him for them. Princes and Iudges are in great reputation for their wisdom and iustice, as well as for their mercy and bounty: and so must the Prince of princes, and the Iudge of Iudges.

CHAP. IIII.

*Containing a second vse of the poynt : viz. A
terroure vnto all dissemblers.*



Secondly, this poynt ought to adauent
the Hypocrites that are amongst
vs, and if it were possible, euen cause
their hearts to melt like wax within
their bodies. And verily, were not
Hypocrisie alwayes accompanied and attended
on, yea fortified and maintained by two naughty
and desperate companions, vnbeliefe, and hard-
nesse of heart, it could not bee but that the hea-
ring of this poynt, that shewes how sharpe God
will bee in taking vengeance vpon the dissem-
blers, should cast them downe into such an ex-
tremity of amazement, as scarce any comfort
would lift them vp againe. Oh what tongue can
expresse, what wit imagine the most extreme
wretchednesse of all dissemblers? They lose all
their good words, and all their good prayers, and
all their good hopes, and all their good deeds,
(for so they account them) and all their painfull
seruices. Though they appeare most excellent to
men, and to themselues, and oftentimes performe
things that win them in the world honour, ap-
plause and admiration; yet are all these deeds
like so many worme-eaten nuts, or apples rotten
at the core, euen scorned and reiected of the
Lord; and after all this, their finall and certaine
doome shall be cutting off, and burning, euen e-
ternall

*Vse 2.
The miserable
estate of dis-
semblers.*

ternall damnation. Hearken and giue eare, all ye well painted Hypocrites. Let this terrible tidings be admitted into your very soules, and if it may be, by maine force shake you out of your hard-heartednesse and presumption. Not alone Pagans and Turkes, not alone Infidels and Iewes, not alone Heretickes and Schismatickes, not alone the open swearer, drunkard, whoremonger, belly god and profane beast, in whose faces all ciuill men are ready to spit shame and contempt, but euen the vnfruitfull branch also must be cut off. The Hypocrite must perish, the hollow-hearted professor of Christian Religion, (who is also in some, and in many things a follower and practiser of that Religion) euen hee, I say, hee that so much magnifieth himselfe, and is so much magnified of others, he must passe into hell. Hee that is very sorry for diuers faults, and mendeth diuers. He that comes to Church forwardly, and gladly heareth, and gladly practiseth many things he heareth. He that loueth preaching, and Preachers, and will bid both Ministers and godly men welcome to his house and table. Hee that can pray in his family, and likes well to reade in the Bible: he that can weepe at a Sermon, and bee much moued at the reproofes of sinne: hee that liues vnrebukeable to the worldward, and feareth not the face of any accuser: hee that is counted zealous for the Lord, and is hot against diuers disorders and abuses of the times: hee whom almost all men take to bee in the way to heauen, and that accounts himselfe euen sure

sure of comming into heaven, and cannot be driuen from thinking that he shall assuredly bee saued, euen this man, I say, such a man as this, that doth all these things, may be damned for all this; and vnlesse he doe more then all this, must needs be damned. Oh hard speech will some man say, and who can receiue it? I confesse indeed, it is an hard speech vnto the dissembler whom it concerneth, but not lesse true then hard; and therefore all ye that be but Hypocrites, will ye not stand amazed at the hearing of these tidings, and euen tremble before the Lord, and before his Word? You may perhaps desire to bee informed more particularly who the men be, that must bee thus horribly & fearfully destroyed, euen as a dreame when a man awaketh, and that notwithstanding their doing of all the forenamed good things. I answere you out of that, that you haue formerly heard, all that are conceited of themselves, and despise others, turning the knowledge and goodnesse they haue, into matter of pride and lifting vp themselves. All those that neuer blinch at euill thoughts within, if their sinnes come no further then to thought, and euen please themselves in wicked imaginations which they dare not act: all that are bold to sinne in secret, and care not for it, securely and sorrowlessly committing the same things in the darke, which they would not for a world should bee knowne vnto the world. All that are bitter in crying out against the sinnes of other men, and in aggrauating the wrongs and vnkindnesse they haue receiued:

ceiued: but haue little enough to say against themselves, and their owne sinnes, and the iniuries and vnkindnesses that themselves haue professed vnto God. All that hate their enemies in their hearts, and cannot abide to forgiue and doe good vnto their wrongdoers: all that hear much, and it may be also repeare it with others, but like vncleane beasts that chew not the cud, neuer care to muze and ponder vpon it alone, and to turne it into a prayer, and apply it vnto themselves: all that haue not the dispositions of their hearts changed, and their affections set vpon God, though their outside seeme neuer so much altered: all that allow themselves in any knowne sin, extenuating it as little, and flattering, and excusing themselves, and neglecting to take care of amendment, because they thinke that no man can chuse but doe as bad as that commeth vnto. And in one word, all that see not, feelee not, lament not, resist not, and purge not away the guile and deceitfulness of their owne hearts. All, and each of those that are found such, for all their many prayers, much hearing, faire blade, and good hopes, shall sooner or later, by tentations, or afflictions, or allurements of pleasure, profit, or credit, or fame, or other meanes, be drawne away from the goodnesse they make shew of, and at last be surely and irrecoverably damned. It is in vaine to flatter your selues, and say, you hope the matter is not so bad as I would set it forth to be, and that God will be more mercifull then so. Nay brethren, the Lord will not bee more mercifull,

mercifull, then may stand with his iustice and truth, he should be vnrighteous and vnholý, if hee should not cast into hell fire any of those kindes of men to whom any of those things agree that I haue set downe vnto you. He should be vntrue, and falsifie his word, if hee should not bring damnation vpon all, each of those that I haue said. Princes often threaten, meerly to terrifie, and pronounce harder sentences in publike, then they meane shall be executed, as they doe with vs in case of those that are adiudged to bee pressed to death. It is not so with the Iudge of all the world, not one tittle of a word more is to be found in his sentence, then shall be felt in his execution: his blowes shall bee as terrible as his threats, and his iust menaces as exactly accomplished, as his most gracious promises: not one tittle of the Word of God shall faile, (and therefore no part of the misery denounced against Hypocrites) till all bee fulfilled. Marke then, I pray you, the precise and punctuall dealing of our Lord in this place: hee saith particularly, *euery branch*, *loe*, euery one, without any partiality and exception: and (*He*) the God of heauen, that hath a strong arme, and (no question) a knife sharpe enough for this businesse, and *cutteth off*, taketh quite away, vtterly remoueth from the root, and all the benefits of the root, euen to his endlesse destruction, as it must needs be granted: for what but damnation can betide him that is separated from Iesus the author of life, by whose Name alone saluation is to be found? Wherefore
take

take no more paines to flatter thine owne soule, and make thy selfe hope to speed better then thou hast heard; whosoever thou bee whom the forenamed things haue discovered to bee but a dissembler, thou shalt surely haue thy portion without, amongst the fearefull, and dogs, and inchanters, and theeues, and whoremongers, in that fiery, and yet darke Lake, that is provided for the fairest Hypocrites, as well as for the blacker, and more infamous sinner: there is no escaping, there is no getting out; no one Hypocrite shall bee able to shun the eye and hand of God, hee will picke out euery one by himselfe, and euery one shall be cut off, and vtterly destroyed; the Word shall proue an axe, affliction shall proue an axe, prosperity shall proue an axe, and all Gods ordinances, and all that thou doest, and all that thou seest and hearest, and is done to thee, shall be but in the nature of a sharpe cutting knife, by little and little to take thee off from Christ, and ripen thee for vengeance. In comming to Church, thou hastenest towards hell; in preaching, thou speedest towards death; in giuing almes, thou runnest forwards to hell; in liuing as thou callest it, iustly, thou doest but step a step neerer to hell; all that thou dost, and all that betideth thee, helping to increase and further thy damnation. O miserable man, and beyond all conceit wretched, vnlesse thou wilt heare, and feare, and prepare thy selfe to come out of this misery, by feeling it! Be thou cut off from the Vine, be thou spiritually excommunicated from Christ; let thy sinnes bee bound

bound vpon thee as a bundle, and be thou bound
ouer to the great Day of the vengeance of God
Almighty, what should we adde to that that wee
haue already spoken againe and againe? The case
of the Hypocrite, not alone the grosse hypocrite,
that knowes himselfe to be such, & cares not, but
euen of the close hypocrite, that takes himselfe to
be far better, is most wretched, hidious, & intole-
rable. O that you could beleue it! O that the de-
ceitfulnesse of sin might not harden your hearts,
& that the effectuall working of Satan might no
longer blind your eyes, but that you may see and
feele your selues to be, if you be dissemblers, and
withall, to be so vnhappy, and sure and certaine of
such an vnhappy endle feare, brethre, lest in labo-
ring thus mainly to affright the hypocrite out of
his guile, I may perhaps against my will and pur-
pose, scar the trueharted out of the present fruitiō
of their comfort, as if a shepheard set his dog vpo
a Goat, feeding amongst a flocke of sheepe, all the
sheepe will runne and bee afraid. But I hope I
haue so plainly deciphered this child of hell, this
sonne of Satan, the Hypocrite, as that I hope
none of Gods true Saints shall catch any harme,
by hearing them thus prosecuted with feares, and
terroures, and threats, from whom they may per-
ceiue themselves to bee thus manifestly differen-
ced. I say, not euery one, in whom much, and ve-
ry much hypocrisie, (and many very bad effects
of very much hypocrisie) is to be found, shall be
damned; but euery Hypocrite in whom this sin
ruleth, and shewes it selfe to beare rule, by not
being

being seene and bewailed, and opposed, and the other notes before set downe; euery such one, I say, and say it againe, vnlesse hee become new, shall surely be damned. But if the true-hearted, out of his weaknesse, shall be put into some feare, by the hearing of this terrour, (so that hee doe seasonably returne to inioy comfort) it will doe him good, and not harme, to bee so feared: for these causelesse feares of the vpright, proceed from the want of vprightnesse, though not from the vtter absence of it, and from the too much hypocrisie; though not ouer-ruling hypocrisie that is in them. And so, if for a while they bee euen almost out of conceit with themselves as with Hypocrites, till these doubts haue made them more bitterly to lament, and heartily to confesse, and mightily to fight against their hypocrisie, they shall receiue none other euil by hauing been so frightened, then the being purged from that, that was the cause of their feares. And if through the smalnesse of the quantity of truth and sincerity, they cannot so evidently perceiue it at the first, but that they see cause to become suspicious of themselves, the grieuing for the want of truth, and labouring and praying for increase of it, which the holy Ghost will work in them, by meanes of such suspicions; will bee helpfull (though accidentally, as the besieging of a City to its fortification) to the growth of their vprightnesse. But the truth is, that this aptnesse to fall into iealousie of ones selfe, and when such terrours are deliuered to feare, lest they belong

to

to him, and so framing ones selfe to be humbled, because so many fruits of much hollownesse are scene in him-as doe minister matter to such feare: this aptnesse, I say, to feare, is euen as sure a signe of one that is not an Hypocrite, as can bee named. I would not wish a better prooffe of ones not being dead, then to heare him complaining, that sure he is but a dead man; neither can one likely finde a truer note of one that is not dead in this sinne of hypocrisie, then when the worke of the Word, in the reprehensions and menaces thereof, doth drive him to complaints and feares of his owne guilefulnesse, onely so, that he be driven to prayer and confession heereby, and so to seeke strength against the mischief feared. But on the other side, a worse, and more likely signe of a man wholly sold ouer into the hands of guile, we can scarce meet with, then this, to be vnmoued in the hearing of such threats, to haue no risings of feare, and doubt, and suspition, nor no troublesome conceits of his owne estate: either such man is so abundantly and extraordinarily sanctified, as that the ouer-eident prooffe of his vprightnesse, doth presently secure him from such thoughts, or else he is wholly buryed and bound hand and foot in the hollow graue of guile; and therefore cannot feele it, because hee is altogether vnder the power of it. For this is the nature of these darke and hidden vices, they are euer the lesse felt, by how much they doe more strongly preuaile, euen as the pangs of death are least troublesome, when they haue quite overcome

the strength of nature. Wherefore, nothing fearing any danger that may come vnto y^e true hatred by this earnestnes, let me yet once againe settle vnto those that be dissemblers, & adiure & protest, and call Angels & men, and Christ & God, and their owne soules, and all things that are, to witnesse against them, that vnlesse they wil open their eyes, & see themselves to be in a damnable estate, they shall surely be damned. You may perhaps maruel that we should presse the poynt so hard: but the cause is, we know the Hypocrite to bee the most noysome weed in Gods garden, and faine would we make him see his danger, that he might escape it. Yea, we know that hypocrisie doth harden, and deadden the hart aboute all other sins, & that nothing in the world is more difficult, then to make him see and feelee his perill, who will rather thinke any man, yea all men Hypocrites, then himselfe, (although by this his ouer-aptnesse to thinke so hardly of others, & hardnes to be made conceiue so hardly, though truly of himselfe, he might, if he were not blind, discerne himselfe to be as hee is.) But now if thou beest such, and so proued by what hath been formerly spoken, how good soeuer thou hast been to see to, and beest still: how full soeuer of knowledge, and of zeale, blazing outward: how glad soeuer to God, and heare Sermons: how able soeuer to pray, and to repeat Sermons: how well soeuer accounted of by others, and by thy selfe: and how strongly soeuer perswaded, and in that perswasion ioyed of thy being Gods child, and being saued: (as all this may

may befall thee, and yet the former notes discover thee to be but hollow.) I doe now in Gods name adiudge thee, and preiudge thee, vnlesse thou repent, to cutting off, to burning, to eternall death, lo, here is the portion of thy cups. At length Gods arme and axe shall fell thee, and grub thee vp by the roots, if thou wert as tall as the Cedar of Lebanon, and as tough as the Oakes of Bashan, and as strongly rooted, as the tree that groweth neere a rocke.

CHAP. V.

Containing the third use, viz. An exhortation to the Hypocrite to come out of his hypocrisie.

BVt to what purpose doe we thus earnestly fight against Hypocrites, with the sword of Christs mouth, w^{ch} he hath put into our mouthes? Onely, onely, at least chiefly, if it may be, to convert him, and to make him cease to be an Hypocrite, when he sees the lamentable condition of such kind of men. Is it your conversion which we wish, O all ye that haue been dissemblers, and your reformation, which wee aime at, which we are well assured, can neuer bee effected, but by shewing you the woe which is comming vpon you. Now therefore, seeing the case of counterfeite Christians is so bad, so hard, so intolerably, so desperately, so inevitably wretched,

*Vse 3.
Let the Hypocrite bee carefull to come out of hypocrisie.*

wretched, but by turning; wee beseech you suffer
 your selues to be wrought vpon, to be conuerted,
 to become true, and so receive the Spirit of vp-
 rightnesse, which the Lord of heauen is now rea-
 dy to powre forth vpon you. Be it knowne vnto
 thee, O thou that hast been hitherto but an Hy-
 pocrite, that thy case is not altogether irrecon-
 cileable, but that thou maist, if thou wilt not at this
 time also refuse Gods gracious offer, bee made
 sincere, and so bee receiued into grace. For bre-
 thren, be ye well assured of this truth, that when
 the Lord of heauē sends his seruants vnto you, in
 his owne name, to call vpon you to performe any
 good duty, tending to your owne saluation, that
 then he is also present in his ordinance, by the
 gracious cooperation of his good Spirit, to in-
 able you with strength from himselfe to performe
 that duty. For Gods ordinances are not idle,
 neither shall his Word reeune in vaine, but shall
 be effectuall for all for which hee sendeth it, and
 he that desireth not the death of the sinner, but
 rather that he may turne and live, will effectually
 turne him from his euill way, if he doe not wilful-
 ly harden himselfe therein, and then refuse to be
 conuerted. Be willing therefore to be made vp-
 right, that thou maist be so indeed; and be it for
 certaine deliuered into thy soule, that thou shalt
 bee made able to become such, if thou doe not
 stiffen thy selfe in the naturall unwillingnesse of
 thy corrupted nature. I demand therefore of thee
 in the same question that our Saviour vsed to the
 sicke man that lay at the Poole of Bethesda, *Wilt
 thou*

thou be made whole. If thou be willing, now the waters are stirred, now the Spirit of God is come downe in this ordinance, now thou mayest bee put into these waters, and now thou shalt bee made whole. If thine answer bee, that thou art willing, then I say vnto thee, make it appeare that thou art so in very truth, and that thou dost not onely say thou art so: for many a mans words and meaning are farre distant each from other: many a man affirmeth with loud voyce, and open profession of speeches, that hee is willing to receiue that grace which hee is not willing to receiue.

There is a faint motion of the will, which is rather an act of the vnderstanding conuincd, that one should be willing to get a thing, than any true and earnest working of the will towards that thing; and this kind of willingnesse must men take for a true being willing. But heerein they doe much deceiue themselves; for a man may bee inforced to acknowledge, that hee ought to bee willing to get such or such a thing, and withall, finde in himselfe some slothfull wishes to haue the same, and yet be destitute of that stedfast and fixed resolution of the will, which is indeed the motion of the will required to be in vs, if we will receiue good from the Lord. But how shall it be made manifest whether a mans willingnesse bee settled or ouert, well grounded or shallow? Surely he that indeed bendeth his will to any thing, will be contented to deuoure the paines of seeking and striving after it, as he that would be rich

in good earnest will labour for riches. But hee whose will is a little weakly stird towards wealth, but yet doth giue it selfe ouer vnto ease and pleasure, albeit he hath affirmed that hee would bee wealthy, shewes, that his will is not settled vpon wealth, by taking his ease, and following his pleasure, rather then that he will crosse himselfe in these things to get wealth. It is euen so in things spirituall for this matter, as it is in things temporall: hee that weakly wilbeth to bee vpright, but hath not his will soundly carryed after vprightnesse, after his seeming to be willing, discouereth his vnwillingnesse, by refusing to doe that by which he might be made vpright. But if thou wouldest indeed be made sincere, as a sicke man would be made whole, thou must be content to take that physicke, though troublesome in working, which will purge out thy predominant hypocrisie, and beget sincerity in the stead thereof.

Giue mee leave therefore to goe forward in this businesse; and to shew vnto you by what meanes the Hypocrite may prouaile against his guile, that hitherto hath preuailed against him; and he that hath had nothing but shewes, may be made sound and substantiall. In the first place then, he must see and confesse himselfe to haue bin hitherto but an Hypocrite, & must suffer the Word of God to make him known vnto himselfe.

This is the first and hardest peece of this businesse, of which it may be said, that hee hath halfe ended which hath well begun, and without which it shall be impossible euer to make any good and fruitfull

Meanes by which the Hypocrite may be made vpright.

1. To see and confesse that he hath been an Hypocrite hitherto.

fruitfull end in this matter. For though the grosse Hypocrite knowes himselfe but to dissemble, yet (such is the winding deceit of this vice, and so true is it that *Salomon* hath said, *The counsels of the wicked are deceit,*) that he will not bee knowne to himselfe, of that which he doth know. For when I say, hee must confesse it, I meane not that hee must in a fit bare lye say so, or being forced by the power of his conscience cry out, that so it is; but he must be willing, though against the haire, and the heart too, to minde himselfe of it, to consider it seriously, to set the poynr downe certainly within himselfe, and to affirme against himselfe freely in his owne soule, in secret, at the barre of his owne conscience: Ah, I am an Hypocrite, a Pharise, a dissembler, a dry branch. An inward, hearty, secret, plaine, free acknowledgement of ones guile, grounded vpon diligent enquiry, sound search, due conviction, & plaine euidence, is the first thing that must be done for the reforming of hypocrisie, without which it is not possible to get the better of it. A man must set himselfe with all seriousness, as in a matter of the greatest importanc in the world, such that whereupon his eternall estate doth depend, to finde out his owne falshood; and hauing with some paines of seeking, perceiued such and such notes of ouer-ruling deceitfulnesse within him, must set downe and cast out all selfe-louing, and selfe-flattering fancies of former times, (whereby he was better perswaded of himselfe, or at least did put off the thought & remembrance of this matter)

matter) and say vnto himselfe, Ah, now I haue met with this coozening deceiuer Hypocrisie, which hath all this while beguiled mee, and tyrannized ouer mee, vnseene and vndiscerned. Now I see by my carelesnesse of pondring on Gods Word, which I heare and speake of, and yet not condemning my selfe for such negligence: Now I see by mine vncontrolled censuring of others; now I see, by my letting euill thoughts and secret sinnes passe away without lamenting; by my excusing and lessening mine owne faults, and making nothing of that, that I am not willing to mend, and casting the fault still vpon others, rather then my selfe, that I am not sound at heart, yea, that I am sharke hollow and rotten at heart. This hunting out, and arraighning, and conuicting of the sinne we speake against, before the barre of a mans owne heart; this must needs be done, if euer we will subdue and ouermaster the same. And why? why I say, O thou man or woman whosoever, shouldest thou bee vnwilling to see and confesse thy guile within the walles of thine owne soule, before the eyes of God, that doe already see it plaine enough? This confession is not required of thee, as an euidence to be produced against thee, for thy easier condemnation; but as a necessary antecedent of thy pardon, which none can obtaine from God, vnlesse he plead guilty: for it is an ouer-ruled case in heauen, and shall neuer bee altered or swarued from, No man shall be forgiven from Gods Tribunal, but he that askes pardon, and no man can aske

aske pardon, that doth not acknowledge guiltinesse. I say then againe vnto thee, that thou shouldest not bee vnwilling to see and confesse that which thou shalt haue none hurt by confessing: yea, which in very truth it is vtterly in vaine to refuse to confesse; for deny it whilest thou wilt, from the eyes of God, the Husbandman, and from the eyes of our Lord Iesus Christ, the root of this Vine, no denyall, no couering can hide it; when colouring and denying cannot keepe the fault secret, and plaie: acknowledgement may get the fault pardoned; would any but a very loole, or obstinate and wilfull man, that had vowed to seeke his owne ruine, refuse to confesse? I doe not wish thee with open voyce (so as men should heare it to thy reproch) to cause thine owne mouth charge thee with guile, (which in truth were somewhat hard, and yet not so hard, but that a wise man would readily doe it to get remission) but alone in the secret thoughts of thine bownebrest, or in the secret prayers of thy closet betwixt God and thy selfe, where none other eare can heare, but his, that is already acquainted with the matter, and knowes more then thou canst confesse, but alone heere, I say, to sigh out thine humble acknowledgement, and say, O wretched man I, to this moment I haue but dissembled, and seemed to be good, without being so. Alacke, I am (I will no longer be ignorant, or deny, or not heed it, that I am) an Hypocrite, I finde I am not changed in heart, some sinne I think too pleasant, or gainfull, or needfull to forsake;

forfake; some duty too hard or experientfull to performe; I neuer yet accustomed to take the paines of binding the law of wisdom vpon the tables of mine heart; I neuer yet regarded to feeble the power of Religion mortifying my most beloued lusts, and framing my very soule to newnesse: I neuer heretofore did feeble and bewaile mine hollownesse; and therefore, Ah, it must no longer be gainesaid by me, I am an Hypocrite. In truth, brethren, you must needs doe thus; or else ye shall for euer remaine Hypocrites. Were it not better for thee thus to shame thy selfe before Christ, then to make him shame thee before the whole world at the last Iudgement, or make thee shame thy selfe to no purpose, before many on thy death-bed? Every secret thing must be made open, every hidden thing must bee brought to light. O now drag this corner-seeking, and light-shining vice into the open view, by a free and plaine confession as thou hast bene exhorted, that it may not at that day remaine to bee laid open to thine eternall confusion. If thou tellest me that thou hast bin long time a professour of religion, & hast long accounted thy selfe the child of God; & therefore if the matter be brought to that passe, that after all this while thou must be faine to take vpon thee the name of an Hypocrite, thou canst not see any hope of euer being true. I answer thee, that this is a vaine feare, with which Satan seekes to hinder thee from doing that that is absolutely needfull to thy saluation: for this is one, and a principall cause that thou wast

wast neuer yet true, because thou wouldest neuer yet be made to see thy selfe false. But remoue this impediment (by the much perswaded confession I call for at thine hands) and whatsoever thou hast been, and how long soeuer thou shalt bee made true; for God comes hither now in this his ordinance, to make thee true; if thou doe not make thy selfe vncapable of truth, by refusing to acknowledge thy want of truth: wherefore breaking thorow all vnwillingnesse and delays, and laying aside all shifts and defences, fall vpon thy knees in thy secret chamber, and there say vnto thy selfe, and in more words complaine against thy selfe vnto God, that thou art as yet an Hypocrite; a barren branch, that standeth euery houte in perill of being cut off.

This done, in the second place frame thy selfe to mourning and sorrow for thine hypocrisie, and ferret out thy guile by lamenting it. For there is no sinne or corruption in the heart of man, so tyrannous and ouer-ruling, but that godly sorrow will fetch it downe and ouer-master it. Indeed a little whimpering grieffe, a sigh or two, a teare or two, a sad countenance for a Sermon time or so, will not preuaile. The best medicine that is, will not heale a sore, if there bee not a sufficient quantity of it applyed, if it bee not constantly applyed and followed close. He that will be content to grieue a little at Church, or so, for his guile, and out of the present euidence of the Spirit working with the Word, will perhaps yeeld to see and to lament his hollownesse, but lets

2. A constant
lamenting of
his hypocrisie.

lets the matter passe quickly, and takes no more paines about it, shall anger the fore, as it were, and not heale it, and by carelesse neglecting of Gods grace in such motions offered, hee shall cause his hypocrisie to fester more, and grow more incurable: for euen this weake worke of the Word will helpe (out of his owne erroneous disposition) to coozen him, and to make him too soone thinke himselfe vpright, and so he shall neuer become vpright. But the sorrow I speake of, must be a settled and constant sorrow, which a man must let rest vpon his soule, and willingly entertaine within himselfe many a day together, though not in a violent manner to hinder his other occasions, yet in a still quiet maner, to make his thoughts in the midst of all other occasions, (as well they may, without offering any wrong vnto such occasions) be still running vpon the matter of his guile, and in an inward and silent manner continuing to bemoane the same within himselfe. A spirit of griefe will not change an Hypocrite into a true Christian, a constant griefe will. This then doe, (as he that hath a grievous sore or wound, applies the curing of that wound about all things, vntill it be whole) set thy selfe for a good space of time together, to make it thy principal worke to obserue the working of thine hypocrisie, and to bewaile the same. Sometimes be earnest with thy selfe, and in thy solemne and secret prayers and confessions, labour to rend and breake thine heart with grievous sorrow, and to bee wonderfull vile in thine owne

owne eyes, because of thy long continued hypocrisie: and strue to doe as *Peter* did for his denying his Master, (for a counterfeit following him, is little better then a denyall of him) euen to get alone and weepe, (at least grieue, which may well be without weeping) very bitterly: and when thine other occasions call thee from thy chamber, yet hold thy thoughts still on worke (and let the plaister lye to the sore all the day.) Be thinking, Ah wretched creature I, that haue so great a space of time continued an Hypocrite, a professor of Religion, not changed in heart, not washed in the inner man, not made a new creature! O how great cause hath God to abhorre me, haue I to abhorre my selfe, that haue so long gone about to coozen God, and to mocke mine owne soule! And so whatsoeuer thou beeest doing, let thine heart bee feeding on this bitter herbe of inwardly bemoaning thy guile and thine irreformednesse, and vnchangednesse of heart. Bid these cogitations welcome as thou sittest at meate, and count them as the best sawce for thy meat, yea, as the best dish on thy table. In company let these cogitations be thy most esteemed companions, and in solitarinesse giue thy selfe o-uer to them, and so continue to doe, till thou find a plaine change of thine heart, a manifest alteration, and so euident a framing thee to be another then thou wast before, that at last thou mayest be able, (which if thou wilt not be weary of striving, within no long space of time thou shalt be able to say) Now I finde and fee, that

I am made new. Brethren, if any of you had a very sore leg, or arme, he would be content to goe to some Chirurgion, to dresse the same euery morning and euening, and let (perhaps) a smarting plaister lye vpon it all day long, and all night too, for three weekes, or a moneths space together, that he might be healed and not lose his ioynt. O why should not he that hath an heart diseased with that grieuous fistula of hypocrisie, be contented, as it were, to dresse it twice a day, by some solemne, secret, and earnest lamenting it before God, and to let the plaister of griefe lye at it all day, by frequent renewing of his sorrowfull thoughts for it, that this soule and festered sore may be healed, and he may not lose his soule and body both by it? Wilt thou not bestow as much time, paines, care, in healing thy soule, as thy leg or arme? Doubtlesse this care would goe happily forward, for God himselfe would be the Chirurgion, and health would follow without faile; for the medicine is soueraigne, and hath been tryed by many, and prescribed by an excellent and skillfull person. Saint *James* bids wauering-minded and double-hearted men, hee meaneth Hypocrites, to turne their laughter into teares, and to afflict themselues and weepe: loe how affliction, griefe, sighs teares, be the ingredients of this medicine that will kill hypocrisie! Saint *Paul*, after God had met him going to Damascus, tooke this medicine carefully, and in the space of three dayes it healed him cleane, almost, and made him of a proud hypocriticall persecuting

secuting Pharise, to become a most true-hearted and sincere Apostle and Preacher of the Gospel. For, coming to Damascus, he neither ate nor dranke for three dayes, but gaue himselfe to mourne for his hollownesse, bloodinesse, vnbeliefe, and other sinnes, and so was healed of all at once. O happy medicine! O speedy and blessed cure! O blessed griefe! O the most gainfully spent three dayes that euer were spent, to worke such an alteration in such a soule! Wilt not thou take the same course, that did good to one so farre gone with guile? O now settle thy selfe to mourne for thy guile, that thou maist be healed, and maist be comforted. But some man may perhaps say, that it is not so easie a matter to soften an hard heart. I answer, It is not indeed, but it is a possible matter, and that it may bee effected through Gods blessing with carefull indeuours, from which Gods blessing will neuer bee kept backe. I will therefore shew you two or three meanes to mollifie euen a guilefull heart, and to make it, if not weepe, yet mourne earnestly: and let euery man know for his comfort, that mourning may be accepted before God, though teares be away. The Lord will not reiect dry sorrow, if he see it hearty and true, and such as a man is euen out of conceit with himselfe, because he cannot make it greater, and wetter too.

Vnderstand then, that there are three things that will helpe euen the man that hath been hitherto but an Hypocrite, to lament and mourne for his hypocrisie.

3. Meanes of
mollifying a
guilefull heart.

1. To consider
seriously of the
danger in which
he stands.

The first is, to lay open before his mind in some settled and serious meditation, the infiniteness of that euill which shall surely come vpon him for his hypocrisie, vnlesse by lamenting it he doe prevent the same. Put thy selfe in minde of the certainty of thy being damned if thou continue an Hypocrite, and of the intolerableness of the punishment of damnation. Say, O how ineuitable (but by repentance, whereof sorrow is a necessary companion) and how extreme is the perill wherein I stand! If I cast not out this guile out of mine heart, it will certainly keepe me out of heauen; if I keepe it still in my soule, it will surely cast me downe to hell. I must, I must of necessity, (because of the truth of God that hath said it, and his iustice that hates this sinne) be damned euerlastingly, and for euer fry in those vnquenchable flames (which none can suffer without being swallowed vp of their torment) vnlesse I be changed, and of an Hypocrite as I haue bin, become sound at heart. This cannot bee without bewailing mine vnfoundnesse: and ah then shall I not bewaile it? Tell thy selfe againe, and againe, and many times, in what excessiue danger thy soule standeth, of being for euer tormented with the intolerable sense of Gods anger (a thousand times more scalding then the worst fire that can be made of any artificiall matter) vnlesse by lamenting thou preuaile against thy sinne, and this will helpe thee to lament thy sinne: Muster vp all the threats and menaces of Gods Word against hypocrisie, and against Hypocrites,

pocrites, and laying them close to thine owne soule, say, Vpon me shall all these be fulfilled, if by mourning I free not my selfe from them. Faith in Gods threats wil make the heart ake and prick; and much pressing them vpon a mans soule, and considering the author and firmenesse of them, will cause them to be beleueed: and so thou hast one way of melting thy selfe.

To this adde a second, and the effect shall follow without doubt, and that is, consider of the certaintie of Gods accepting euen thee also graciously in Christ Iesus, vpon thy so mourning and confessing. The Lord of heauen is so good, say thou vnto thy selfe, that euen an Hypocrite, and my selfe the worst of Hypocrites, may be, and shal be accepted into fauour, for all his grosse dissembling, and frequent abusing of Gods goodnesse, and resisting of his Spirit. Hope of pardon will turne the hardest hardnesse into softnesse: I say, hope of pardon, well and firmly grounded vpon the promise of the Word: for false and presumptuous hope, that beareth it selfe bold in the false application of the promise, looking for the benefit promised, without respecting the condition whereupon pardon is promised, doth rather adde to the hardnesse of the heart, and make it more stony. Speake thus therefore vnto thine owne soule, and say; Well, for all I haue been but an Hypocrite hitherto, yet I may be pardoned, and I may bee saued, if I lament for mine hypocrisie; and therefore I will bewaile it, and strue for that breaking of the heart with

2. To consider
seriously of Gods
gracious readi-
nesse to accept
and pardon
him also.

3. To stirre up
anger and dis-
like against him-
selfe for his
hardnesse.

griefe, which will cause the Lord to bind it vp with mercy and with comfort.

Lastly, fall downe before the Lord, and if thou dost not feele the sensible motions of sorrow, yet stirre vp anger and dislike against thy selfe, for thy too much hardnesse now, and too much folly in former time, that tookest paines to delude thy selfe, and to delude him that was too wise to be deluded: say with the Psalmist, Ah, why haue I been so very a foole, yea a beast before the Lord, as to please my selfe in a bare shew of goodnesse, and in a meere outside of piety? how could I bee so farre hood-winked all this while? doth not the Word of God plainly enough shew this folly? haue not I receiued many warnings in many examples? What got *Saul* by dissembling? What did it profit *Iudas* to deale with guile? and what auailed it *Ananias* and *Saphira*, to dawbe and counterfeit? Ah wretched creature I, why haue I followed the paterne of such vnhappy persons? where was my reason all this while? and what was become of vnderstanding? Ah, Lord, I am ashamed of my folly, of mine vnthankfulnesse, of my presumption, of mine abusing thy sweet and gracious profers of mercy. And thus continuing for one houre in a day together, to blame, and shame, and condemne thy selfe, and to quarrell with thy selfe for thy guile, at length thou shalt finde thy selfe, with labouring, cast into a kindly sweate, as it were, of holy griefe for this thine hypocrisie, which will so open the pores of thy soule, that this ill humour

mour will euacuate, and be much reformed.

Now hauing seene and striuen to lament thy guile, proceed to stir vp hearty desires, and make feruent prayers vnto God for his spirit of truth & of vprightnesse. We cannot ouercome the smallest corruptions of our hart in our owne strength, but it must be a diuine power, which must inable vs to preuaile against sinfull dispositions. Now this strength the Lord of heauen, the strong God, the author of all strength, is ready and willing to bestow vpon all that humbly sue vnto him for it, for he giueth to all liberally, and hitteth no man in the teeth. Beg then for the spirit of power, and of a right mind, and beg heartily and confidently, because thou beggest of him that is able to giue, and much more willing, then thou art to receiue. He that hath made others of weake, to become strong, and of false, to become true, can, and will performe the same grace to thee, according to his promise. For hee commandeth all to aske, and shuts vp his mercies from none that truly and heartily beseech the same at his hands. Perhaps the diuell may seeke to turne thee from this exercise of prayer, by casting in a cauill against thee, to this purpose, that the prayers of Hypocrites cannot be accepted, and thou hauing been hitherto but an Hypocrite, how should thy prayers preuaile in heauen? For the settling of thy soule against this doubt, know, that the prayer of an Hypocrite that doth not see and lament his hypocrisie, cannot indeed bee bidden welcome in heauen, but all that are heavy laden

3. The third
meanes to ouer-
come hypocrisie,
earnestly to de-
sire and pray for
the Spirit of
truth.

with sinne, haue a command to come vnto Christ Iesus, and a promise that they shall be refreshed: wherefore, now thou hauing begun to see, and detest, and bee burthened and grieved with thy guile, good warrant hast thou to aske helpe, and good assurance that thine asking shall not be in vaine. Therefore I say againe, lift vp thine heart and voyce, and cry mightily to God, for the powerfull worke of his Spirit, to make thee sincere before him. O Lord, say thou, which art onely able to forme the soule of man anew within, create thou in me a new heart, and forme a right spirit within me; make me sound in thy precepts, and let not iniquity haue dominion ouer me. Make me (Lord) a true Israelite, in whose spirit there is no guile. Make mee truly good; good for thy sake, and because thou wouldest haue me good that I may please thee, and not onely or chiefly that I may serue mine owne turne, yea or saue mine owne soule; yea generally and vniuersally good: good in all things, with such a goodnes as thou accountest perfect in thy Son Christs perfection, because he in whom it is, doth strue & labour after perfection. Follow this suit most closely and earnestly, and giue not over till thou findest it granted; & if thou canst not go on in variety of words, yet repeat ouer the same petition often, and often, and be not weary; for so they be hearty & seruent, the Lord of heauen will neuer be weary of such repetitions. Our Sauour hath spokē a Parable, to the intent that we shuld pray alwayes, and not waxe faint. Thou knowest I
presume

presume what *ſ* parable is. A poore Widdow, by importunity, forced an vnrighteous Iudge to do her iustice against her aduersary. How much more shall the righteous God auenge the cause of his seruants that cry day and night vnto him? And if his compassion be such towards them, that he will auenge them of their externall enemies, which onely seeke to make their liues tedious by persecutions; shall hee not much rather assist them against their inward corruptions, which tend to bring their soules to destruction? wherefore resolue thy selfe to be importunate, and to take no nay, nor euer to giue ouer till thou hast sped in thy suit: wherein nothing can hinder thee from speeding, but thine owne too soone giuing over the suit through wearinesse. Men are troubled with earnestnesse and importunity, and amongst them many times a stout begger hath a stout nay, because they condemne it as a matter of impudency, to be a stout begger: but to God nothing is more pleasing, then this stirring vp our selues to take hold vpon his name, and this giuing him no rest day nor night till hee heare our prayers, and with him onely faint suitors, that will take a repulse easily, and bee soone put backe, doe goe away empty of the thing they sued for. Know then, that thy saluation dependeth vpon this matter, and therefore as in a case of the greatest importance in the world, make thy desires seruent, and resolue neuer to cease asking, till thou shalt receiue the Spirit of truth and vprightnesse: And know, that God doth not deny

4. To meditate
often on the ex-
cellent nature
of God.

to heare thy prayers at first, because he is not able or willing to grant them, or because hee counts it a matter too troublesome for him, but alone to indeare the benefit obtained, to make thee see the worth of it, and become the more thankfull. Pray therefore, and pray seruently, and pray continually: O Lord, create a right spirit in me, and make me sound in thy precepts.

And to prayers, ioyne in the fourth place holy meditations of the nature of God: for hee that knowes God thorowly, and is to any purpose acquainted with the excellency of his nature in himselfe, and sees the beauty of his grace in the face of Christ, cannot but be so farre in loue with him, as euen to be good for his sake, and to make him the beginning and ending of all his desires and indeuours. It is alone ignorance of God, that makes vs set our selues in Gods roome, and aime at our owne benefit in stead of his glory. But he that will take paines to cleere vp his owne eyes, and to behold the glory of God, as he hath reuealed it in his Word, and in his Gospell, shall be so affected with the splendor thereof, as that now he will account nothing worth any thing, but that surpassing glorious Maiesty, that infinitely excels all things, and so hypocrisie must needs vanish. The knowledge of God will make a man to perceiue how little it shall auaille him to disguise himselfe. The knowledge of God will make him to see how worthy the Lord is of all the seruice of all creatures. The knowledge of God will make his heart to become in loue with God,

God, and no man will dissemble with him whom he loueth: wherefore labour to get, and to grow in this knowledge, by a frequent pondering and musing vpon the nature of God, and beholding in his Temple the beauty of his Maiesty, as *Dauid* speaketh. Tell thy selfe often of his infiniteness and eternity, and that all things are from him, and by him, and for him, and hee alone is from and of himselfe. Say vnto thy soule, hee is the owner of all things, and the ruler of all things. All the good properties of all creatures be but drops of his sea, and sparkes of his flame, and there is infinitely more of all good things in him alone, then in all them; and whatsoeuer is in them, it is more his then theirs, and theirs no longer, nor further, then as he will impart: with him is wisdom, with him is power, greatness, and riches, and Maiesty, and dominion are his. Hee is infinitely iust, and righteous, hating sinne with ten thousand times more vehement hatred then wee can thinke hee doth, and punisheth it with ten thousand times more seuerity then wee can thinke hee will. He is thorowly and thorowly acquainted with all that is in man, & needeth not to receiue information from any other. His eyes in euery place behold the euill and the good, and he is most fearefull and terrible to the sinner, and euen farre more burning then any consuming fire. Put thy selfe therefore in mind frequently, of his all-searching eye, all-hearing eare, almighty hand, and euery-where-present presence. Say with *Dauid*, *Lord, whither shall I goe out of thy presence?*

sence? And thou compassest my path, and my lying downe, and art acquainted with all my wayes. He that will thus set his mind on worke, often to muze of Gods excellencies, shall finde the candle of the knowledge of God to bee lighted vp within his soule. And as a theefe endureth not the light, and therefore if a candle be tinded, he flies: so this flie theefe of hypocrisie will bee gone, if we set vp and renew this burning lampe of knowledge within vs. Wherefore gather together such worthy texts of Scripture, as tend to set foorth God vnto vs, and bestow much time in pondering of them, and telling thine heart how true they bee, and most inconceiueably great and good hee is that hath in them discouered but his backe parts vnto thee; and thou shalt soone finde, that the beames of this Sunne will dispell the fogs of guile within thee.

5. And last, to be constant in examining himselfe by the Law, and discussing ones owne deeds.

Last of all, thou must be constant in examining thy selfe by the Law of God, and in discussing thine owne life, calling thy selfe to account often, at least euery day, for the thoughts, words, and deeds of the day; renewing the sorrowfull confessions of thy soule for what thou findest to bee amisse, and thine hearty purposes of amendment. Hypocrisie cannot preuaile, but where a man doth suffer himselfe to passe on carelessly & heedlessly thorow the world, not regarding much how matters goe with his soule, nor caring to set himselfe in Gods presence, and consider how he hath behaued himselfe towards God. He that lets his reckonings runne on a long time without setting them

them in order, or considering how they stand, is many times a very banquerupt, and knowes it not; but hee that doth often make his accounts euen, doth likely keep before-hand. We must daily cast vp our accounts with God, we must daily reckon with him and our selues for our debts and arrerages. But especially a man must haue a speciall eye vnto that most beloued sinne of his, which he takes most delight in, is most prone vnto, and is lothest to see and leaue, and most watchfully marke and obserue each stirring, and turning, and mouing of it within his soule, be it what it will bee, worldlinesse, passion, reuenge, vaine glory, lust, voluptuousnesse, carking, or the like. Likely hypocrisie, that is it selfe a close corruption, and loues not to bee seene, hath some lieutenant, as it were, some master-sin, that keeps its place openly, and holds vp its dominion. See this, oppose this, subdue this, and the raigne of guile is ouerthrowne. This ferreting out of all sinne by the Law, and chiefly of the master-sinne; this frequent appearing before God to try our daily conuersation in his presence, will cause that a man shall not bee vnder the dominion of guile. He shal discouer so much hypocrisie, and so much hurt comming to him by hypocrisie, and so much good by the purging out of hypocrisie, that by confessing and opposing it, hee shall gaine certaine freedome from the tyranny and usurpation thereof.

Lo, brethren, so many of you as haue hitherto beene seruants to guile, I haue reuealed vnto you
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the meanes of recovering your liberty: Doe these things, and though you haue been to this time arrant hypocrites, you shall be changed and become vpright. Onely doe these things now for the present, from this time forward, without deferring or delaying, without putting off the Lord vntill another time: for the plaister will come too late when the sore is past cure; After a man is dead, make him a cawdle, saith the Prouerbe. This is madnesse indeed; when God hath so long borne with thy dissimulation, as that now hee resolues to beare with thee no longer, nor euer to pardon thee, and therefore turnes thy conscience loose vpon thee to pursue thee, as he did on *Indas*, then shalt thou bee vnable to doe these things, and then shalt thou finde it past time a day to thinke of reforming thy guile, when God is now in cutting thee off for it: for the night will come when no man can work, as *Christ* telleth. Wherefore now at the pure reproofes of Gods Word, and at the gentle and louing motions of his Spirit, addresse thy selfe to this, though painfull, yet happy and needfull labour of reforming thy guile; and I protest vnto thee in the name of the Lord, that thou shalt preuaile. See thine hypocrisie, grieue for it before God, considering the certaine and insufferable danger of it, and the assurance of escaping it by this meanes, and euen falling out with thy selfe, because thou canst not grieue more for it, and withall, pray earnestly vnto the Lord for his Spirit: meditate much of his excellencies and presence, and vse to marke and examine

examine thy life daily, chiefly in respect of thy most deare sinne which thou findest thy selfe lothest to see, and leaue, and then heare thou the Word of the Lord vnto thee, Thy sinne shall be pardoned, thy guile shall be remoued, and thou shalt (from this time forward) become a liuing and a fruitfull branch. O how happy shall this change be? how comfortable this alteration? and how shalt thou blesse the time, the day, the meanes, the cause that so changed thee? And now I pray you, brethren, giue mee leaue yet a little further to presse this exhortation vpon your consciences. Answer each of you within himselfe; and say, What is thy resolution, and what intendest thou to doe? Wilt thou passe ouer this exhortation, as carelesly as thou hast already done many others? and goe as fruitlesly from this Sermon, as from others heretofore; neuer regarding to amend the sin which the Word of God discovereth vnto thee to bee so mischieuous? wilt thou, I say, euen neglect and set light by this admonition, and euen forget it so soone as thy backe is turned on the Church, and neuer take care of following it? or wilt thou heed it, obserue it, follow it, and now begin to make thy selfe a true Christian, by purging out the formerly preuailing guile of thy soule? Come to a resolution, before thou goest hence, what thou wilt doe, whether obey the Word of God, or disobey it, practise it, or let it slide, without endeuour to practise. Me thinkes it should not be possible that any amongst you should haue an heart so despe-

desperately hardened, as not to obserue an exhortation so neerly concerning him, and so much and earnestly beaten vpon him. Me thinkes it cannot be that any marking it, should possibly settle himselfe in a wilfull obstinacy of going on as he hath begun, and not mending so damnable a sinne. All the way that Satan hath to make you lose the fruit of this exhortation, is to nuzzle you in a good conceit, that sure you bee not Hypocrites, but already true-hearted: and therefore the exhortation, though needfull, yet is to you impertinent. But thou must vnderstand, that though thou beest not a ranke Hypocrite, yet the things deliuered concerne thee, and are needfull for thee also, as well as for him that is. For there is none of all Gods Saints so perfectly renewed, but that a great deale of the leauen of hypocrisie may be found in him, though not so much as by quite ouercomming him, should give him the name of an Hypocrite, yet so much as by often breaking forth in him, may iustly cause him to take heed and beware of hypocrisie, as our Saniour Christ biddeth.

Now the same things that are available to beate downe any vice from bearing rule in the heart, the same things are also needfull for the further and further weakening of it, that it may bee lesse and lesse noysome to the heart. Wherefore howsoever the case goe with thee, thou hast a portion in this worke, if thou knowest thy selfe to haue been but an Hypocrite, most of all doth it appertaine to thee to practise it, that thou

thou maist no longer stand in hazard of being cast into hell euery hoire. If thou canst not tell whether thou beest an Hypocrite, it becometh thee to put it in practice, that thou maist in such a degree subdue hypocrisie, as to bee able to know and say, that thou art none Hypocrite.

If thou beest already so sincere, that thou canst truly and assuredly affirme thy selfe to be no disssembler, yet thou also must doe the things perswaded, that by more preuailing against guile, thou maist haue more comfort: and lest, if thou doe not thus continue to mortifie this corruption, it get head against thee againe, so farre, as almost to lay its yoke vpon thee the second time: for a man that is now so true and vpright, as that he is well assured the power of guile is broken within him, shall yet (if hee fore-slacke the performing of the things I haue formerly prescribed) by little and little haue guile so apt to grow in him, (as weeds in a garden) that hee shall bee little lesse then quite ouer-run with it in a short space. Wherefore though the things be somewhat tedious to flesh and blood, and though corruption hath no mind to set about them, (for when did any man, whose body was wounded, come otherwise then vnwillingly to be searched, tented, plaistered? and who euer tooke a potion, but with some rising against it of his stomacke?) yet inforce thy selfe, & vrge the necessity of doing vpon thine owne soule so much, till thou haue made thine heart resolute to doe them; and so mayest not alone cease to bee an Hypocrite, but daily

The first fore-named things doe also pertaine to the vpright, that he may grow more vpright.

daily more and more cast out this sowre leauen, and keepe the feast of an holy conuersation in the vnleauened bread of sincerity and truth.

Brethren, be not deafe to the voyce of the liuing God, frustrate not his ordinances, disapoynt not your selues of the good his Word would doe you by neglecting its directions; but now consider what course hath been prescribed vnto you for the healing of hypocrisie, and put it in practise, and bee healed. And, O Lord of heauen, thou that knowest who they be that haue but dissembled hitherto, vouchsafe so to worke with thy Word now, that they may bee made to see, bewaile, and resist their guile henceforward, that so thou maist winne glory to thy selfe in making them fruitfull, rather then in cutting them off. And so much for the first part of *Gods Husbandry*, his iust seuerity against Hypocrites.

CHAP. VI.

Containing the second Doctrine, viz. that the best branches haue need of pruning.



Et vs now goe forward to consider his Fatherly goodnes towards the vpright. *Euery branch that bringeth forth fruit, he purgeth or pruneth, that it may bring forth more fruit.*

It should seeme then that they haue need of purging, and therefore haue some things amisse about them. For it were an idle labour, and a mat-

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ter-deseruing reproofe and reproch in a gardener to be paring a branch that hath nothing about it, which would doe more hurt then good : and surely the Lord of heauen need not to remoue any thing from his branches, if he did not meet with some things euill & superfluous vpon them:

Know you then, that the most fruitfull branch that growes vpon this Vine, hath something in it that will require the vse of a pruning knife, that is to say, the truest hearted Christian that euer was in this world hath had his faults, and whiles he liueth in this house of clay, shall haue them. Euen those boughes that are hanged with large clusters of ripe and pleasant Grapes, haue yet some superfluous leaues, some out-growing sprigs, some dry and rotten twists, that were better away then there, and that cause the Grapes to be neither so many, nor faire, nor sweet as else they would be. Doth not Saint *James* tell vs, that *In many things we offend all*? Lo the expresse plainnesse of this text: for there is great force in the words *many*, and *we*, and *all*; for who shall exempt himselfe from that confession, wherein Saint *James* himselfe found cause to beare a part, and that so, as he includeth in it with himselfe, all the number of the Saints of God then liuing? and who shall come after and say, that himselfe, or such and such in his time, offend in nothing, or in few things, when, of all the Saints in the Apostles time, it is confessed by the holy Apostle, and the holy Spirit that guided him, not alone that they formerly haue offended, but also that they

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presently

Dolt. 2.

*The fruitfull
branch needs
pruning: the
best man hath
his faults.*

James 3. 2.

1. King 8. 46.
and 2. Chr. 6. 36

Psal. 79. 18.

Rom. 7. 11.

presently did offend in many things. *Salomon* also is plaine, and saith, that there is no man which liueth, and sinneth not. If in the old Testament there were none which liued sinlesse; and vnder the new Testament they did all acknowledge themselves offenders in many things: I hope then it is plaine enough, what hath been, and in all ages will be the state of good Christians, and true-hearted, euen that they shall bee troubled with sinnes, and with many sinnes. *David* saith also, by way of confession to God, *Lord, who can know his errors?* not alone confessing of himselfe, but of all, that they haue not alone some errors, but many more then they can possibly come to the vnderstanding of, in this life. *Paul* also tels vs, that when he would doe good, euill was present with him. And who can boast of freedome from this cumbersome presence of euill, if the Apostle himselfe could not? Some would elude the euidence of this text, (but to no purpose) for the matter wee are in hand to proue, because, if this place should faile vs, yet the other places alleaged, and to be alleaged, doe by their plainnesse refuse to bee eluded; but this text they would elude, by saying that the Apostle doth not here speake of himselfe, as he was after his regeneration, but as he was before regeneration; so describing a meere naturall man, brought as farre as the Law without grace could bring him. But this fancy the Apostle himselfe doth plainly enough cut off, saying in the conclusion of his discourse, *So then, I my selfe in my minde doe serue*

serue the Law of God, but in my flesh the law of sinne. This I. my selfe, ioyned with the present tense, can denote none other but *Paul* himselfe, as hee then was, when he wrote these words, and according to the condition in which hee then remained. And doth he not to his complaint, *O miserable man*, subioyne his triumph of *Thanks be vnto God, through Iesus Christ*? Can the meere naturall man come to such a sight of his miserable seruitude to sinne, as withall to giue thanks vnto God, in Christ, for his deliuerance? It is manifest then, that the Apostle affirmeth thus much of himselfe, as he then was after his beleeuing in Christ, and many yeeres spent in his Apostleship. And if it were thus with *Paul* at that time, shall any man in all the world expect to finde it otherwise? Saint *Iohn* also writeth most plainly, saying, *If we say we haue no sinne, wee deceiue our selues, and the truth is not in vs.*

The poynt then is fully proued, needing indeed none other confirmation, then the continuall experience of all Gods Saints agreeable to the Word of God. But for your better satisfaction in the matter, wee will shew you, both the cause why it is so, and the reason why it standeth better with the wisdom of God to appoynt it so to be, rather then otherwise. For without all doubt, the Lord could giue vs perfection of sanctification in this life, if so it seemed good vnto his wisdom. And the cause of it is, our not being fully and perfectly vnited vnto Christ Iesus our Head, from whom all graces are deriued, as

The cause of our not being perfected here, is our not being fully vnited to Christ.

water from the fountaine. If we were conioyned to Christ in the highest degree of vnion, wee should also be voyd of sinne. For as in our vniting vnto the first *Adam*, wee did so wholly receiue his corrupt image, that there remained no good thing in vs: so in our vniting to the second *Adam*, we should so wholly be filled with his holy Image, as to haue none euill abiding in vs. But whilest we remaine in this world, wee haue not a full possession of him, wee are not so neerly vnited vnto him. Wee are like a maid contracted, espoused, made sure to a man, which hath an infallible right into him, and hath receiued diuers tokens, euen rich tokens of loue, to assure her of the marriage in due time, but is not yet married vnto him, nor is put into the possession of his person and estate wholly and fully, as at the consummation of matrimony. And this also ariseth hence, that hee is a glorious, incorruptible, immortall and spirituall Man; we are mortall, corruptible, meane, and naturall men, and so weak, feeble and imperfect a thing, as a mortall vnnaturall man, though it may in some degree be ioyned vnto so glorious a nature and person as that of Christs, (namely, in respect of a certaine right and interest into him, and of the receiuing of some first-fruits and benefites from him) yet cannot be admitted into a full, and whole, & perfect coniunction with him, namely, so far, as to see him as it is seene, and know him as it is known, and to be all in all with him. Now so exceeding deeply doth the staine of sinne cleaue vnto vs, which we haue receiued from

from our first parent *Adam*, that an vnion of lesse closenesse then this, euen of wholly possessing Christ, and being wholly possessed by Christ, will not serue the turne wholly and altogether to expell the corruptions of our hearts. You see now whence it comes, that in this life we remaine obnoxious to diuers imperfections.

Next, let vs consider why the Lord of heauen will haue it to be so, rather the otherwise. In truth it should be an intolerable presumption and saucinesse in vs, to demand a reason of Gods actions, if himselfe did not vouchsafe to stoope so low, as to render vs a reason thereof himselfe. But in this matter the Scripture saith plainly, that God hath shut all vnder sinne, that hee might haue mercy vpon all. Doubtlesse this is principally to be vnderstood of giuing ouer man to bee sinfull in his first corruption, shewing the reason why God did permit and appoynt it so to be: but withall, it may very fitly serue to informe vs in the present matter, shewing why the Lord doth please to leaue euen his owne seruants, after their ingrafting into Christ, vnto the sinfulness of their nature, so farre, that they shall not be wholly free from it; namely, that it might most manifestly appeare that they be saued of grace, and not of merit, and that he may fully and vnquestionably inioy the praise of hauing giuen it them of free will and bounty, not paid it them as a thing earned by the worthinesse of their workes, although in another respect, the Lord pleaseth to call it a wages, *viz.* (not in regard that it is giuen

*Reasons why
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*1. That it may
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for the dignity of the workes, but) because of the certainty of such an ouer-abundant requitall. For as an honest man will surely pay his labourer his hire (according to the Law,) so the Lord will surely giue eternall life vnto his seruants, that by continuance in well doing doe labour for the same.

Now seeing the Lord did principally aime at his owne glory, in giuing saluation vnto men; it is most agreeable to reason, that he should in such sort bring them vnto saluation, as may most manifest the riches of his mercy, the glory whereof he doth most affect and seeke in that worke: and it is a more cleere demonstration of mercy, to giue them saluation, through the iustification which is by faith in Christ, notwithstanding that themselues remaine very weake, feeble, imperfect, sinfull, and vnable to performe exact obedience to his Law, then if he should at the first moment of their regeneration, free them wholly from all weaknesse, and after a life spent in all fulnesse of obedience, and in perfect freedome from sinne, crowne them in the end with eternall glory: for such vnspotted holinesse of life might carry a shew of claiming life for the dignity thereof, but the guiltinesse of manifold weaknesse doth stop the mouth of euery man before the Lord, and forceth all that haue any wit in their heads, and feeling in their hearts, to acknowledge that they are freely saued by his grace, and that of his owne will, not by the workes which they had done.

Secondly,

Secondly, the Lords will is, to make vs conformable to Christ our Head, and to goe to heauen the same way that he went before vs; namely, through manifold afflictions, that so out of the sence and feeling of the burthen of sinne, and out of our long and troublesome wrestling with it, we might be become more heartily and abundantly thankfull vnto him for our deliuerance. Therefore the Apostle tels vs that we must suffer with Christ, before we can raigne with him; and himselfe tels vs, that whosoever will be his Disciple, must take vp his crosse and follow him; for he will haue triall of the loue, fortitude, and patience of his souldiers, and see whether for his sake they will endure the conflict, afore he set the Crowne vpon their heads. Now if he should not leaue vs in a state subiect to some sinne, we could not be subiect to any affliction: for where there is no fault imputed to be punished, nor none inherent to be purged, there it should bee vnrighteous with the Lord, to lay any punishment: for iustice will not suffer that the creature bee made subiect to correction, where hee is not subiect to blame. Hence the Lord of heauen, that would haue vs pledge our Sauour in the bitter cup of sorrowes on earth, before we feast with him, with the new wine of consolation in his Kingdome, hath left the reliques of our flesh in vs to exercise vs, that though sinne haue not dominion ouer vs, yet it hath a dwelling and working in vs, as the remnants of the Cananites kept vnder tribute. If any shall obiect within himselfe, How can it

2. That we may be conformable to Christ in afflictions, and goe to heauen the same rough way that he did.

be, that creatures so full of sinne, should possibly be vnited vnto Christ? how can it agree with his holinesse, to take men and women defiled with corruption, and make them so neere vnto himselfe, as flesh of his flesh, and bone of his bone? (for so we are made vnto him in this life.) The answer is ready, that the fruitfull branches, at the time of their ingrafting into Christ, are made partakers of the blessing spoken of by *Dauid*, in the Psalme, viz. Their transgression is remitted, their sinne is couered, and the Lord imputeth not iniquity vnto them. Through the imputation of Christs perfect righteousnesse vnto them, and acceptation thereof for them, all their sinnes are made as if they were not, and therefore cannot possibly hinder them from being in their measure vnited vnto Christ, and reconciled vnto God. For all the sinnes of the penitent beleeuers, that euer they haue committed, or shall commit, are (in respect of God) fully and wholly forgiven, and quite done away; God pronouncing them perfectly iust in his sight, and not imputing to them any iniquity at all: whence it must needs follow, as from the next and immediate ground thereof, that they shall neuer fall away from grace: for God can neuer pronounce him vniust, whom hee hath once pronounced iust; nor neuer impute iniquity to him againe, to whom once hee imputed none iniquity, because this were a manifest change and alteration, whereof there is no shadow at all in God. And so you haue this poynt sufficiently cleered.

We

We will shew you also what good vse you are to make of it.

CHAP. VII.

Containing the first vse of the poynt, for the refutation of two errours: viz. the merit of workes, and the conceit of perfection in this life.

Now this truth, in the first place, is strong enough to overthrow two grand errours at once. The first is of the Papiſts, of the merit of workes. No obedience can poſſibly merit in any kind of meriting, but that which is compleat, abſolute, and perfect. For the life promiſed by the Law, cannot bee chalenged by vertue of the Law, vnleſſe the condition, whereupon the Law doth promiſe it, bee wholly, and in euery part and particle fulfilled: ſeeing if one man make a couenant with another of giuing him ſuch a reward, vpon condition that he doe goe to ſuch a place, and diſpatch (for example) ſoure ſeuerall buſineſſes: the man with whom this bargain is made, cannot, by vertue of the bargain, challenge from the bargain-maker, the reward ſpecified, if he goe to the place and diſpatch but halfe the buſineſſes, or all, or any of them but by the hauius: for a conditionall promiſe, in reaſon and equity, bindeth not the promiſe-maker, but vpon the perfect fulfilling of the worke for which
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Vſe I.

A confutation of two errours, 1. of the merit of workes, dreamed of by Romanists.

the promise was made. Now the Law, the covenant by which we must challenge life, if wee will stand vpon any kind of merit, saith, Doe this, and liue, and that we may know its meaning to bee, do it fully, perfectly, exactly, without any failing; it explicates it selfe, saying, Cursed bee the man that confirmeth not all the words of this Law to doe them. Wherefore by vertue of the Law, vpon the worth and desert of the workes thereof, no man can lay claime to life, vnlesse hee can say, I haue done this, I haue confirmed the whole Law to doe it. Now whosoever hath sinnes and corruptions, and disorders in him, whosoever offendeth in many things, whosoever doth the euill he would not, cannot say that he establissheth the whole Law by doing it: and our poynt hath made it plaine, that the best of all Gods Saints the Apostles, *Paul, James, Iohn, Peter* not excepted, (and I hope, none will be bold to thinke himselfe better then these pillars) must bee faine to confesse that they transgresse in many things, and must not dare to say that they haue no sinne in this life; wherefore it followes ineuitably, plainly, cleerly, incontrollably, to any reasonable mans vnderstanding, that they can in no sort lay claime to heauen, by any manner of worth, or deseruing of their workes. And in very deed, the Papists themselues are faine to yeeld vs this cause in somewhat a close manner, and with a faire cover of words, that they may not seeme to yeeld it. For they tell vs, that these workes of the Saints are dipt in the blood of Christ, and so being cleansed

sed of all staine and blemish, what hinders but that they may merit? This is in a shew of difference to come vnto vs, and grant the poynt controuerted. For now who sees not, that if there bee any worth in these workes, it doth not abide in themselves, nor grow from themselves, but from gracious acceptation of them in that blood, by dipping wherein, the spots of them are done away. For there is (I thinke) none of vs which denyeth, but that God accepting our workes as perfect in Christ, doth reward vs for them, as if they were perfect; but seeing the reward becomes due in Christ, and not by the workes themselves, wee thinke it a foolish pride to maintaine the stately name of merit of workes, when wee are faine to beg the reward for anothers sake, and cannot challenge it simply for the workes sake.

Thus this truth inforceth them, after much turning and winding, in effect to confesse it, though the truth is, they would not haue it seeme so, for feare of a sore losse that might follow thence vnto their Clergies kitchin and manger, I meane their liuing and pompe. But let them passe.

There is a second error of heretickes, (so they may well be called) no lesse dangerous, yea verily, I suppose much more dangerous then the former, of old condemned vnder the name of Puritans, from a conceited and imaginary purity, or absolute freedome from all sinne, whereof they boasted, and now as the speech goes, reuiued in some parts of this Land. This is that the Saints
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2. Of perfection
of holynesse in
this life, dream-
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of holynesse in
this life, dreamed
of by the
ancient Puritans.

of God in this life may attaine to such perfection, as not at all to commit any sinne, (with such gay fancies they please to feed themselues, and their seduced followers) Now it is most certaine, that these men are the most abominable and dissembling hypocrites in all the world, or else the most besotted and benumbed spirits: for their owne whole carriage, and continuall experience doth confute them, even to themselves, and yet they will not see themselves confuted. If euer any of you meet with any foolish Hypocrite, offering to tel you a tale of such perfection, that he hopes to get, or that he hath gotten, or that may be gotten by any in this life, as neuer to sinne any more, neuer any more to need repentance: doe no more but turne him to Saint *Iohns* Epistle, and tell him, that he that saith he hath no sinne, deceiueth himselfe, and the truth is not in him. Bid him consult with *Salomon* againe, who propoundeth the question as of a thing impossible, *Who can say, his heart is pure* & tell him againe, that the same *Salomon* knew what he said, when he said, that there is a generation which is pure in their owne eyes, but are not cleansed from their filthinesse: and tell him, that those branches in Christ which need no pruning, are sure (like a branch overladen with Grapes) through the conceit of their much fruitfulnessse, broken off from him: for he saith, that euery one remaining in him, needeth, and receiueth pruning; which were not needfull, if he were faultlesse. And so leaue the fond, deceived, and selfe-conceited

conceited Hypocrite vnto himselfe, and haue no more to doe with him. For either he speaketh altogether against his owne heart, or else his heart is nought worth: as *Salomon* saith of the wicked; yea, more hope is there of the saluation of the most desperate sinner aliue, then of such an one. For *Christ* alwayes taketh the full, empty away, and pronounceth a curse vpon these spiritually rich persons. Seest thou a man wise in his owne eyes, saith *Salomon*? there is more hope of a foole, then of him. Surely he is wise in his owne eyes that thinketh he hath no sinne; wherefore we can haue little hope of him.

This error is so contrary to all the feeling and sense of all Gods Saints, who are faine still to say with *David*, *Lord, who can know his errors?* as that a man would maruel how any man, in whom there was euer any knowledge of the Word, and any shew and beginning of goodnesse, should bee so farre seduced and drawne away, as to entertaine such an opinion. But the cause is manifest: hypocrisie is alwayes accompanied with pride; and the growth of hypocrisie breeds also a growth of pride; and pride swells out the eyes, that a man cannot see the clearest truths.

And thus haue we briefly discouered vnto you these errors, to rectifie your iudgements. For if the words of *Christ* be true, these opinions that are directly opposite vnto the truth contained in them, must needs be false. Now heare some other vses to rectifie your practise also.

CHAP. VIII.

Containing a second vse of the poymt, stirring up
the seruants of God to an holy long-
ing for death.

Vse 2.

*We should long
for the time of
our dissolution,
when we shall
be perfectly
freed from
sinn.*



EE heere, and how great cause wee
haue to followe the Apostle *Paul*, and
to long that wee were once dissol-
ued, and perfectly vnited vnto
Christ, that (as hee prays for vs)
being where he is, and seeing his glory, we might
be perfectly like him, in a spotlesse purity and ho-
linesse. Impatient folkes are many times so tor-
mented with worldly crosses, (made so trou-
blesome vnto them alone by their owne folly
and pride, whereby they neglect to see God, and
to stoope vnto him in crosses) that they are euen
altogether weary of their liues because of them,
and out of a kind of stomackfull fildennesse a-
gainst God, as once *Jonas*, or else a feeble sinking
vnder the burthen of misery, as once *Eliab*, they
euen thinke with themselues, I would I were
dead, and are hold to trouble God with that vn-
sauoury petition of making an end of their dates,
that they may be rid of their crosses: which they
haue neither patience enough to beare for the
present, nor hope enough to looke for a good
issue out of, for the time to come.
But (my brethren) consider, Have you not o-
ther and worse things to be weary of, then cros-
ses, and for which, if for any thing, to be weary of
life

life also, as of a burthen, which you long to be removed from off your shoulders? Hast thou not pride, passion, worldlinesse, ambition, lust, enuie, vaine-glory, blindness, hollownesse, deadnesse of heart, and a thousand more, besides these corruptions within thee, which giue thee farre iuster cause of panting for the period of thy dayes, and wishing that thy life heere might bee but short, then the frowardnesse of a yoke fellow, the stubbornnesse of a child, the meannesse of thine estate, the falsenesse of thy friends, the power and fury of thine enemies, or any other crosse (if any be) worse then these? Ah, wee have not sufficiently informed our selues of the loathsomenesse of sin, neither are we sufficiently heauie laden with the sense thereof, if the cumberfomnesse of this doe not cause vs, even in the time of our greatest immunity from other miseries, to conuee our departure hence. If sicknesses make men cry for death, because they be terrible to the body; how should not the sicknesses of the soule make vs much rather to seeke for it, seeing wee shall not cease to suffer the fits of this disease, till death be sent to seuer our soules from our bodies, and both from our corruptions? But death at once with a most happy paricide (as I may terme it) kils both it selfe, our last foe, and sinne its mother, our first foe, and sorrow its sister, our daily foe. That one pang which puls away the soule from the body, doth also pull away sinne both from the soule and the body. O most desireable pang, and worthy to be thirsted after, more then any earthly

ly thing. *Iob*, when his body was full of botches, could say with much vehemency of passion, *Why dyed I not from the wombe? why gaue I not vp the ghost when I came out of the belly? then should I haue lyeen still and bene quiet, I should haue slept, then had I been at rest.* Hee could in elegancy of speech commend death, and say, There the wicked cease from troubling, and there the weary be at rest; there the prisoners rest together, and heare not the voyce of the oppressour; yea hee saith, that a miserable man would long for it, and dig for it more then for hid treasures, and would reioyce exceedingly, and be glad if he could find it.

This impatiency of life is no way worthy commendation: it sauiours too much of selfe loue, to be good and allowable. But if, out of an holy impatiency of sinne, wee could as feelingly take vp speeches of a like nature, O how truly might it witnesse with vs, that we did hate sinne, that we were enemies to the lusts of our hearts, that our corruptions were to vs as imprisonment, sickness, paine, captiuity, and so that wee were sure of our part in Christs goodnesse, who comes to preach liberty vnto the captiues! Verily our soules are as full of hotches, many of them, as *Iobs* body; and it will hardly bee better with many of vs, so long as we abide in these earthly tabernacles; were we as full of spirituall life, as hee of naturall, and our soules as truly indued with holinesse, as his body with sense, we should complaine of this burthen with much bitternesse, and say,

say, *God had* could tell where to seeke death, so that I might finde the graue; and come to those quiet regions, where worldlinesse and pride; and wrath shall no more torment mee; and where my will shall be no more carried away with any fleshly porturbation. I confesse, that this is the least part of the good that death bringeth vnto the Saints, that it doth vtterly dismisse them from the seruitude of the flesh, as were we so thorowly by spirituell as we should be, this would seeme of great worth with vs; as wee would preferre it before all that the world counts delighfull. The Bridegroom would rather go to his graue, then to his bride-chamber; the traveller would rather lye downe in his bed of earth, then in a bed of downe; and every man would bee of *Solomons* guinde; and count the day of death better then the day of birth. I confesse that wee must so farre resigne our willes to *Gods* will, as with all contentednesse of minde to weare out the dayes of our apprenticeship and pilgrimage. For so long as *God* hath any seruice for vs to doe any where, though the place and company be full of trouble-somnesse, yet should wee force our willes to doe him seruice, with our owne disquietment; but yet a vertuous desire of being separated from this unhappy condition of life (wherein wee shall neuer fully be separated from the sinne that clea-
 neth so fast) would be very commendable, and very profitable. The gauides of this world would not so easily beguile vs, the cumbres of this world would not so fiercely gawle vs; if

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wee did dis-sweeten the one, with making our selues to taste the bitternesse of our sinne, and dis-imbitter the other, with feeling the far greater bitternesse of that which is as farre more harmefull then it, as lead is heauier then corke. Then should wee proue our selues to bee men and women of a discerning spirit, that can know, of things, what is good, what is bad; and of bad things, what is more, what is lesse bad. Then should we shew out selues to approach neere that height of grace which the blessed Apostle had, who in relating of bonds, imprisonment, hunger, thirst, nakednesse, whipping, stocking, shipwrack, and daily dying, neuer burits forth into lamentations; but rather recounts with ioy, that which was so painfull to suffer; and seemeth to bee glad of life, for nothing else, but that (by suffering more of those troubles) hee might doe more seruice to the Church, and honour to Christ: but when he hath occasion to declare his sinfulness, the body of death, the law of his members, the rebellion of his flesh, then onely is heard bewailing and crying out, *O miserable man that I am, who shall deliuer me from this body?*

Let therefore the feeling of sinne make our desires so earnest after full freedom from it, that we may for this cause euen breathe after death, (when there are none other aduocates to disaste the comforts of this life vnto vs) that by it wee shall be set at liberty from the diuels tentations, the worlds affrightments & allurements, but specially from the corrupt lusts which we both doe,
and

and whilest we lodge in this dungeon, shall carry about with vs. And let each of vs lay often to himselfe, O that I were parted from husband and wife, from children, from friends, from lands and goods, and from this world, and all that in this world is counted worth hauing, so that I might also bee parted from my corruptions, and neuer more hereafter stand in need of pruning! Fasting and prayer will purge, the Word and Sacraments will cleanse, and all Gods ordinances, and all our Christian indenuours will helpe to lop off these disordered passions that are within vs. But this is alone a cleansing in part, a paring off some euill, and leauing much behind: onely the last blow of death will make a full riddance of all that is euill in vs; and after that blow giuen, there shall nothing remaine behinde that may call for any more purging. This is the soueraigne medicine that will consummate the cure of our diseased soules, which, till then, shall neuer bee deliuered from all diseases, though wee bee in Christ as the Vine, and haue God the Father for our Husbandman. O then, Lord, send thou this last enemy, which may doe mee more good, then all the former friends I meet with can doe, euen worke a dissolution of my soule from my body, and of my sinne from them both. Let it come, Lord, let it come speedily, doe thou hasten it in due season, and take away all sinne, by taking away this life of nature, to make way for a farre more excellent life of glory. Desire of death is then only warrantable, when a desire of

Gods full presence, and of sinnes perfect absence, be the causes mouing that desire.

CHAP. IX.

Containing the third vse of the poynt, viz. an exhortation and direction how to keepe downe our corruptions, whilest wee liue.

*Vse 3.
We must labour
to keepe downe
our corruptions,
by which wee
shall escape ma-
ny sinnes.*



BVt as wee should moderately wish for death, that death might be the death of sinne, so likewise all the while wee doe liue, (knowing that wee cannot be free from sinne perfectly) wee must increase our care of keeping downe our sinnes, and struing after that perfect freedome which death will bring with it. For though we shall still remaine so feeble, as to sinne in many things, for all our labor to the contrary, yet our labour against corruption shall not be in vaine, because by vertue of it, we shall make sinne much weaker then else it would be, and saue our selues from many sinnes which else wee should fall into. A besieged City keepes its gates fast locked, and the walls well manned, and neuer giues ouer watching and warding, so long as the enemies army doth ingirt it: so though it receiue some damage, and lose many men, yet the enemies army cannot breake in vpon them, and take the City, and kill all the inhabitants, or make them captiues. Our corruptions incompasse our
soules

soules round, if we cease to bee watchfull, and to be ready in armes, they will preuaile against our soules, and bring vs to destruction, or very neere vnto it, but by resisting with all diligence, wee shall be safe from this vtmost mischiefe. Some diseases will stay with mens bodies for terme of life, but by keeping good diet, and other good meanes, a man may saue himselfe from much torment, and escape many a sore fit, which cannot but follow from his carelesnesse. So our spirituall maladies will breake forth lesser and seldomer, and put vs to lesse misery by farre, if wee keepe a good dyet, and vse other good waies of helping our soules against them. Hee that goes in a soule way, shall meet with some spots of dirt, though he be neuer so wary in chusing his wayes, yet he shall not be all mire and dirt, as he that is heedlesse, and goes thorow thicke and thinne without making difference. Some staines also our soules will gather, in our passage thorow this dirty world, but nothing so many and great, if we picke our way, as otherwise. Grosse, soule, presumptuous, infamous sinnes may be shunned, all sinnes may be lessened, and caused to breake out seldomer, and in lower degrees, if considering our aptnesse to them, wee bestirre our selues to keepe them vnder. Be we wise therefore for our soules, as we would be for our bodies and states, and seeing we cannot be without corruptions, let vs hold them in subiection, as much as is possible; for who can tell to what height they may grow, and what mischiefe they may doe vs, if our

diligence this way be wanting. But me thinkes it should not be necessary to vse more words in perswading a Christian man to striue against his corruptions: they be so contrary to the life of grace that is in him, and so opposite to that new nature which the Lord hath infused into him in the time of his regeneration, that he can no more chuse to oppose them in some measure, then a man can chuse whether he will striue against that that offers to stop his breath.

A man, out of an instinct of nature to preserve himselfe, stands so disposed, that he findes himselfe moued without deliberation, (euen out of an vndenyable principle that alwayes beareth sway in his minde and will) to thrust away from him things that offer to cut the body, or slay it, or rob it of life. The eye will winke and shut its lids when a man thinks not of it, if any thing offer to come neere that might be offensive vnto it. It is none otherwise in the life of grace: he that hath it, findes in himselfe (euen as it were a masse principle that beareth rule in his whole soule, when he thinks not of it in particular) that hee cannot but be an enemy vnto sinne, hee cannot but beare a grudge against it, and wish, and labour the rooting of it out of his heart, and holding it hard in, from breaking soorth in his actions. Alone there be diuers Saints of God that want skill to doe that which grace doth put in them a perpetuall inclination to doe. Wherefore I will be bold (not to make so large a discourse of this matter as the thing requireth, but) to glue you

you some three or foure special directions, which in following, you shall finde your selues much helped against these remnants of sinne which moue within you. The first rule is as followeth.

Let a man frequently stirre vp in himselfe thoughts of dislike, grieffe, sorrow, loathing, detestation, and dis-esteeming himselfe for the sins he hath committed in any kind, and specially for such grosser sinnes as he hath falne into, and such as he findes himselfe most apt and likely to fall into againe. For hee that can make himselfe vile in his owne eyes, for euils past, and can bring his heart to a due abhorring of himselfe for wickednesses already perpetrated, and euen looke backe vpon them with loathing and abomination, is most likely to be kept from running into them againe. For this is euen a punishing and chastising of himselfe, and a taking of a most iust vengeance of himselfe for them; and wee know that the force of punishment is, to bridle and restraine offenders, and keepe them from offending any more afterwards. In so doing, hee doth as one would say, whip and scourge his owne heart, and exercise severity against himselfe, which cannot but cause him to stand alienated from the same faults afterwards, as he that is whipped or scourged by another, is thereby made more carefull, not to make bold in that kind againe. So the Prophet hauing offended through impatient reioicing against the prosperity of the sinner, prouoketh himselfe to an abhorring and abasing of

*Directions to
helpe against
all sinne.*

*I. Stirre vp in
our selues often
thoughts of sor-
row, dislike of
our selues for
sinnes past.*

himselfe for it, saying, *So foolish was I, and unwise, and even as a beast before thee.* And so Paul doth make himselfe contemptible in his owne eyes for his persecution of the Saints, saying, *I am not worthy to be called an Apostle, because I persecuted the Saints of God.* And Iob saith, *I am vile, I haue spoken once and againe, but I will adde no more:* and after againe, *I abhor my selfe.* And these thoughts and motions a Christian man must not alone pursue with more largenesse and earnestnesse in his solemne and set meditations, as he shall finde opportunity; but must euer and anon (as he goeth about his ordinary affaires, and is conuersant in worldly businesses, and occasioned by company, to call to remembrance any fault of his) bee saying within himselfe, *Ah vile sinfull wretch and hate-worthy creature that I am, haue not I sinned against God, and mine owne soule, in such passionatenesse, such wantonnesse, such vniustice, and the like? O that I could euen detest my selfe for this; who but a very beast or foole, would haue been so often and so grossely ouertaken? It is not possible to imagine, vnlesse one doe take experience of his owne practice, how much the renewing of this holy anger against a mans selfe for sinnes past, will strengthen him against the same, and abate the power of those corruptions of his heart, which brake forth into such rebellion. Wherefore doe thus often, many times, many score times in a day, put thy selfe in mind, as occasion shall offer it selfe, of thy former sinnes, with a rising of thy soule, against thy selfe, and with an holy*

holy kind of sharpnesse and tartnesse, being euen out of loue and conceit with thy selfe, saying, Ah vile creature, how could I finde in mine heart to do such things? would any man haue thought it possible for any creature from whom all piety and reason both were not banished, to runne out into such words, such deeds? and what is wanting to the length and largenesse of these cogitations throughout the day, in regard of the interruptions of other affaires, that labour to supply by their oftennesse, and by their earnest working within thee, closing still with a turning away of thy liking from them, and a wishing that thou hadst neuer so offended God.

Secondly, let a good man hold alwayes fast within himselfe a resolution of not committing such and such sinnes as he is most apt to commit, and in regard of his condition, calling, place, bodily temper, or the like, is most in danger to commit; and let him often reuiue in himselfe also thoughts and motions to that end, saying within himselfe, Wel, through Gods gracious assistance, what euer come of mee, I will no more transgresse the Law of God, and displease him in such and such offences. Should the creature wrong the Creator, and the child doe iniury to the father? Nothing is more vnreasonable then that I should for any thing, sinne against my strength and my Redeemer: of my selfe I cannot cease to sinne; but God will worke in mee both the will and the deed: and doublesse by his help I will not sinne in such kind, measure, manner,

2. Renew often in thy selfe a resolution of no more committing thy most pleasing sinnes.

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any more. I will no more bee so bitterly wrathfull, nor vse such yndecent gestures and speeches in my passion. I will no more bee so foolishly wanton, nor vse such euill and defiling speeches and behauiours. I will neuer be so impatient and discontented againe. The Apostle *Peter* prescribeth this remedy against sin, and vseth the phrase of being arm'd with it, because a Christian soule, so long as it remaineth peremptory in this resolution, is like a souldier clad in strong harnesse, who though he bee smitten at and receiueth a blow, yet through the faithfulness of his armour is defended from the piercing of the weapon, and from the wound. If Satan, or the flesh suggest a motion, or present an occasion of doing such euils, as a man hath often said within himselfe, Well, by Gods grace nothing shall ever make me doe it; the will hauing bent it selfe fully against such things, in generall, flings away from this particular motion, and reiecteth it with disdain. Wherefore Saint *Peter* (as I was in saying) commendeth this matter vnto vs, in these words: *For as much as Christ hath suffered for vs in the flesh, arme your selues with the same minde, that he who hath suffered in the flesh, hath ceased from sinne, that hee no longer should liue the rest of his time in the flesh, so the lusts of men, but to the will of God.* You see how a Christian should goe fenced; well, I will no longer follow sin, nor doe after the corrupt lusts of men, but the holy will of God. And you see also by what argument, pressed vpon himselfe, a Christian should fortifie this settled

led determination in himselfe, namely, because Christ hath suffered for vs.

And this determination must not alone bee prosecuted more plentifully and earnestly in our settled and solemne meditations, but perpetually also renewed and confirmed, euen as wee goe about our other affaires: for a mans hand may be working in his calling, and his heart drawing it selfe to the maine worke of his calling of Christianity, by lifting vp it selfe with such thoughts as occasion may offer it selfe. Surely that sinne that slew Christ Iesus our Lord, is too vile a thing in it selfe, too hatefull to God, too hurtfull to the committer, for a Christian man to liue in, or once to practise: and therefore what-ouer may befall, I will not commit such; and such, and such a sinne, naming that, that the present occasion shall giue him most cause to name, or that his heart hath most reason to be most carefull of shunning. And this a good man should doe, not once, twice, or thrice in a weeke, but euer and anon, twenty, and twice twenty times in a day, in halfe a day. For though we liue in the world, yet our maine businesse is to trauell towards heauen; and therefore the soule must take all occasions of furnishing it selfe with thoughts that tend to further it in that journey.

Thirdly, a Christian ought euer to keepe a most wakefull eye ouer the motions that stirre in his minde, that so soone as euer any sinfull or frivulous fancies begin to steale or breake in vpon him, he may make speedy and resolute resistance,

by

3. Obedience, and
resolutely and
speedily resist
evill or idle
motions.

by raising vp some holy affection of loathing the fault, grieve for it, anger against it; or else reuerence of Gods holy presence, feare of his fierce anger, trembling at his iust threats, or else by sending vp some present and short request vnto God, for the assistance of his Spirit, saying, Lord, helpe me with thy grace, should I euer doe so vile or fruitlesse things? nay, should I suffer the cogitations of them to dwell in my soule? God forbid. Lord, strengthen me by thy Spirit, that I may not dishonour and offend thee by such words, such actions. Thus the Spirit by lusting against the flesh, shall mortifie the deeds of the flesh. Yea, and if it so fall out that these shorter ejaculations, or brieue petitions of the soule will not serue the turne, but that the motions grow more thicke or vehement, and the heart begins almost to consent vnto them, and so we find our selues on the losing hand, (for when once the will hath giuen ground, by either thinking, Why should I not doe it? or by making but a faint refusall, a mans soule is soyled; and if occasion bee not for the present committing of it, yet the next time occasion doth come, vnlesse he haue gotten more strength, and armed his will more strongly, he will soone bee drawne to commit it;) I say, when wee thus perceiue corruption strong, and grace weake, we must take so much care of our soules, as if it bee possible to lay all other things aside, and in the solempnest manner fall on praying to God for strength against that corruption: but if other occasions stand so auerse, that

we cannot haue time or place to make a solempne prayer, yet we must double and redouble the desires and grones of our heart, thinking within our selues, O heavenly Father, thou seest I am weake, and I feele I am yeelding, and sinne is ready to get the vpper hand; O strengthen me with grace, strengthen me with thy power, and let thy Spirit rule in me, & crush downe these foule passions, for thy mercy sake; and if yet the euill thought follow him, as oft it will, he must not be weary of renewing the same requests, saying, O I must not yeeld, I will not yeeld, but, Lord, without thee I cannot resist; Lord, beat downe for me these wicked desires and inclinations, according to thy promise, and so still (though it cannot be without exceeding much wearisomenesse of Spirit) continuing to raise vp holy wishes and holy affections, (seeking and taking the first opportunity of getting alone to his solempne prayers) he shall be made strong in Iesus Christ, and in the power of his might, and shall bee a conqueror ouer the tentation. For (brethren) we must conceiue the case to stand thus with all the members of Christ; without him they can doe nothing, and all their sufficiency is of him: he doth indeed implant in their soules, at their first regenerating, an ability of turning away their wills from euill things, and of departing from iniquity, but yet so, that there is necessary to their performing of these holy actions, a speciall cooperation of his sanctifying Spirit; and they must know that they doe good, and shunne euill,

euill by a borrowed power, not a power originally in themselves, and by a borrowed power giuen of grace aboue nature, not dwelling in their nature of it selfe. And whilest they doe acknowledge this dependance vpon the Lord, by making him their refuge in the time of tentation; and therefore doe not alone stirre vp their owne strength, and set their owne good affections and desires on working: but withall, send to heaven for aid, and (as vitterly distrusting themselves) implore present assistance from God: (because they doe indeed giue honour vnto God) they seldome faile to get the victory: but when in these spirituall encounters they satisfie themselves with their owne endeouours, and thinke it sufficient to set their owne spirituall strength on worke, forgetting to beg helpe of Gods holy Spirit, because this is a manifest demonstration of selfe-confidence, and of a spirituall kind of selfe-conceitednesse; therefore the Lord, to make them know themselves, doth withdraw his speciall grace, and so, (after a few faint resistances) because they renew not their strength by running vnto him their strength, they are in some degrees or other plainly foyled and ouerthrowne. Wherefore we must know, that when wee finde the flesh to abate nothing of his forwardnesse to euill, by our opposing good purposes and thoughts against it, (yea rather, that it seemeth to grow more violent as water, the current of which is stopped) then I say we must know, that the Lord doth now of purpose turne Satan, with

with our corruptions vpon vs, that we might find our frailty, and betake our selues wholly to him and his might; and then as hauing a speciall calling to seeke to God, we must, as I said aboue, not waxe faint, but double and redouble our desires; and if that will not serue, so soone as wee can possibly get opportunity, addresse our selues to solemne inuocation.

Thus doing, wee follow the example of the Apostle *Paul*, who when he was molested with a thorne in his flesh, (me thinkes that should denote some troublesome corruption of his owne heart, which is said to be giuen vnto him: because euen poyson may be giuen in a receit by the skillfull Physician) did presently apply himselfe to God in prayer for the remouall of it, and so was answered, that Gods grace should bee sufficient for him. Wherefore neither let thy thoughts and first motions of thy soule passe away vnobserved or vnresisted: neither yet resist them alone in thine owne strength, but spy them out speedily, and presently oppugne them, partly by setting on worke the grace already receiued, partly by requiring a new supply of grace: and hee that will make this practice familiar and easie to himselfe by vse of doing, shall finde by prooffe, the vnspokeable good that will come of it to his soule.

Lastly, the Christian man that would preuaile against his corruptions, must deny to himselfe those things which being otherwise in themselves lawfull, doe yet become vnto himselfe, through his

4. Deny to our
selues things o-
therwise lawfull,
that doe occasion
our corruptions
to grow strong.

his corruption, occasions of euill in any kinde. For such is the sinfulness of mans euill heart, that enen that which is not in it selfe sinfull, may giue an aduantage to his sinfulness, and draw him to the committing of sinne. These things when his experience hath discovered vnto him, hee must carefully shunne and auoyd, and not suffer his ouer-free vse of his liberty to become a snare vnto him. Diuers exercises, sports, meetings, times, places, and other like there are, of which a man cannot say precisely that they bee sinnes, yet they doe so strongly worke vpon the naughtinesse of the heart, that they doe euen tempt and draw the heart vnto euill: these hee that will not restraine himselfe from, shall neuer be able to keepe himselfe vnspotted of the world, but shal be, euen with a kind of force & violence, haled to the committing of wickednesse against his firmest resolution to the contrary. In vsing the, a man doth euen lay himselfe open, & tempt lust and Satan to tempt him, and tempt the Lord of heauen through his vnbridlednesse of heart, to deliuer him vp into the hands of temptation; and then how shall he chuse but bee vanquished and overcome thereof? Wherefore our Sauour tels vs, that if our hand or foot offend vs, we must cut them off and cast them from vs; yea, if the very eye offend vs, we must pull it out and sling it away. His meaning seemeth to be, not alone that all, euen the dearest things that are sinnes, must be abandoned, but euen also, that things which allure, prouoke, and sollicite vs to sinne, because
of

of the weaknesse of our soules, must bee likewise renounced and forsaken, for all their delightfulness or profit. For hee that doth not so much loue holinesse and innocency, that for the attaining thereof hee can be content to abridge himselfe of some part of his lawfull liberty, shall neuer reach to any soundnesse and perfection of holinesse. Euen as a weake and crazie body, if hee make no choyce of his food, but will indifferently fill his stomack with any kind of meate that liketh his appetite, shall so increase the ill humours of his body, and so strengthen his naturall diseases, that it will bee impossible for him to escape diuors verriable pangs of them, as experience shewes vs in bodies subiect to the Gowt, or Collick, or to a consumption, or to the like malady: so rightly saith it with our infirme and sicke soules, some sinlesse sports, some company not in it selfe, or to any other vnlawfull: some liberty not to be condemned as wicked, will yet so confirme and strengthen certaine peculiar distempers of some mans soule more then of others, that the inioying of such contents will proue exceeding mischieuous, and doe him an hundred times more harme, then the content thereof can be worth vnto him. Bee we therefore as wary and cautelous for our spirituall health, as for our naturall: Let vs set bounds to our selues euen in the vse of our lawfull liberty in things indifferent, and not please our senses and fancies, to the wounding and hurting of our soules.

Now brethren, these are the most needfull di-

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receptions for the overcoming of the evils of our inward man, which I thought fit to commend unto you. He that will follow them, shall finde a sensible decay of the body of death; he shall finde the flesh more and more subdued unto the Spirit; hee shall finde himselfe able to preuaile against those passions and lusts, that he had sometimes thought impossible to bee preuailed against; he shall be kept from many grosse faults, and many dangerous out-strayings; and shall far lesse frequently, and lesse violently be foyled of his spirituall enemy, then without them; it will proue, or seeme possible. Yea, in thus prouing himselfe, he shall save the Husbandman a labour of prouing, and keepe himselfe at ease from many burthenfome crosses that must needs come vpon him otherwise. Consider therefore of thine owne infirmity, consider that thou art in part alone sanctified, consider that sinne is not quite and cleane taken from thy soule, but alone deposited from that tyrannicall dominion which once it did exercise over thy soule: consider that Satan watcheth all aduantages to catch thee in a snare, and to bring thee backe againe to folly; and because thou art not fully perfect, bee content to deuoure the paines of helping thy selfe against thine imperfections; which if thou wilt not be perswaded to doe, know that thou shalt euen inforce the Lord to compell thee; as it were, by foule meanes, to the doing of that, without which hee doth well know that thou canst not bee safe, namely, of fighting against the

the fleshly lusts that fight against thy soule.

CHAP. X. Now containing the fourth and last use of the poyns, viz. a consolation to the people of God against their unallowed finnes.



But moreover, this poyns wee have spoken of, though it seeme at first hearing to be altogether vncomfortable, doth yet afford a sure and headfull comfort vnto the seruants of God, that haue wisdom to apply it theright way. For why, it followes hence necessarily, that the branches in this Vine should not be appalled nor out of heart, because they are continually troubled with the feeling of many things amisse, which it were furre more desireable to haue lopped off, then continue vpon them. Heere is cause not of not being humbled, but of not being discouraged in the sense and feeling of our manifold corruptions. For it is sure, a man may be a liuing and a fruitfull branch, and yet stand in great need of much pruning. It doth often write in the hearts of the truest of Gods people, as an argument against their truth, that they haue so many finnes still stirring in them, and that they doe daily transgresse so many waies, and oftentimes in very high degrees, and grosse kinds. Now if we had well consulted with the Saints of God that liued in former times, and of whose

*Use 4.
Comfort to Gods
people against
the finnes which
they feele and
disallow.*

lines the holy Scriptures doe giue vs a map or a bridgement, we should easily perceiue that there were no force at all in this argument, vnlesse in so speaking, we will offend against the generation of Gods children, as the Psalmist speaketh in another case. For what reason were strong and good against me, or any of you that now liue, the same had been also firme and strong against many of those that were members of the Church in former times; and if the Scriptures doe assure vs of their being dearly beloued of God, and surely ingrafted into Christ, euen at the selfe same time when they did complaine of like corruptions as those that wee now doe complaine of: then we may safely collect hence, that wee also are in Christ, and in the fauour of God, notwithstanding that wee cannot deny our selues to bee polluted with such evils. Wherefore if you will truly conclude of your selues in this behalfe, whether you be, or be not in Christ: you must not look so much only to what corruptions you haue, as to what you allow. For true grace may stand with the hauing of many, but not with the allowing of any. He that excuseth, extenuateth, makes light of any sinne at all, and thinkes he needs not greatly care for leauing off that, because it is so small a matter, and because hee is perswaded that there is neuer a man aliue but doth as bad, and therefore beares himselfe boldly vpon Gods misapplied mercy, that he shall doe well enough for all that he allowes sinne, hee giues it liberty and licence, and yeelds himselfe to the dominion of sinne,

sinne, and this man is not a liuing member of Christs body, nor a fruitfull branch of this Vine. Let him by no meanes beguile himselfe, nor suffer any formes of seeming goodnesse that hee hath in other things, to make him conceiue well of himselfe; he is doubtlesse an halter, and Christ Iesus will reiect him at last. But he that hath many sinnes, sees them, acknowledgeth them to God, hath his soule troubled at them, and desireth, rather then his life, to be freed of them, and becomes exceeding base in his owne feeling, because of them, still casting himselfe vpon Gods gracious and free fauour in Christ for pardon of them, may be, and is a fruitfull branch, though he haue a thousand sinnes. of infirmitie in him; yea though he be overcome of temptation to commit the same sinne againe and againe.

Let not the diuell abuse any of you, to make him lesse carefull of lamenting, and opposing, and being humbled vnder his sinnes, because he heares he may be a good Christian, and partake of the benefits of Christ for all them: for in so abusing this comfort, you shall make your selues vncapable of this comfort, because it belongeth alone to those that so haue sinned, as they bee troubled, vexed and disquieted with it, as with the breaking of a leg or arme, and do euen make haste to the binding of their soules vp againe, by the renewing of their repentance. Indeed the Hypocrite, if he can once get a conceit fastened in him, that though he doe commit such a sinne, yet he may goe to heauen well enough for all

that, he thinketh himself safe, and is little careful to oppose or bewaile that sinne, which hee conceits will not damne him: but the true Christian will be no whit lesse carefull to frame himselfe to mourning for sinne, and to take paines against it, because he is secured for the matter of damnation. For the thing, in regard of which he doth hate sinne, and would faine bee rid of it, is neither onely, nor chiefly this, that it is like enough to bring his soule to hell: but this also, yea this chiefly, that it is offense to God, and displeaseth his louing Father, and makes him vnable to hold such familiar and friendly society with God, as else he might haue. So that the misapplying of this consolation, to nourish security, presumption and boldnesse in sinning, is a sore signe of a man that is farre enough off from any truth: wherefore, we desire that none of you should so abuse the sweet comforts of Gods Word. But make the right and true vse of this comfort, and lay it like a good plaister discreetly and seasonably to thy wounded soule; and when thy doubting heart, by Satans crafty prompting shall tell, that thou art none of Gods, because of such and such faules that thou hast committed, and dost often fall into, (and that to this end, that thereby he may cause thee to giue over all hope, and cast off all care of praying to God, and humbling thy soule in confession, and suing for pardon in Christ, and so to frame thee either to vtter desperation or vtter loosenesse, one of which things must necessarily follow vpon the beleeu-
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uing of that conclusion:) When, I say, Satan is busie thus to turne thy sinnes to the ouerthrow of thy faith, and to the turning thee quite out of the way of godlinesse and peace : now answer by the seasonable remembring, and due applying of the present poynt, No no. O mine vnbeleeuing heart ! I am full of sinnes, but I confesse them, and am troubled with them. I fall often, but I euer rise, and euer resolute to rise to goe to the Lord ; and acknowledge, and strue to bewaile them, and to craue and beg his helpe against them more and more earnestly. Wherefore I am sure that those sinnes cannot disproue my being a true Christian and a child of God : and therefore I will both call vpon him, and stay vpon him, and resolving still to strue to bee more free from sinne, will rest vpon Christ, for what I cannot but acknowledge to bee wanting in my selfe. To see our sinnes, so as to grow vile in our owne eyes, and more and more contemptible in our owne account, and more and more to labour to haue our soules contrite and broken for them ; this is a good sight of them, and we must be perswaded to it : but to see them, so as to giue ouer hoping in Gods mercy for their pardon, and labouring against them in his strength, because our often foyles and failings do make vs conclude, it is in vaine : this is no way allowable. As good scald as burnt, the Prouerbe saith : As good not see our sinnes at all, as make so bad an vse of the sight of them. But now, O all ye that are fruitfull branches, keepe fast your title and interest

into that name, and let not your many superfluities (so long as you finde them in pruning and cutting off) make you deeme your selues vnca-
pable of that honour.

CHAP. XI.

*Containing the third poynt of doctrine, that God will
prune the fruitfull branches: that is, helpe
true Christians against their
corruptions.*



And that you may the better inioy, and not abuse this comfort, proceed we now to the third of those foure poynts which wee propounded to speake of: viz. Gods goodnesse in purging his seruants. This pruning must needs import some act of God, which is the same to the soule of a Christian man, that cutting off the superfluities of the Vine-branches is to them; and this can be nothing else but the helping of them against their corruptions. For looke what superfluity of leaues, twigs, or the like is to a branch, the same are corruptions of all sorts to the Christian man: and therefore pruning is the taking away, remouing, strengthening them against these corruptions.

Know then for a surety, that as a good and husbandly Gardener wil take away from the Vine all out-shooting and ouer-growing things, that might make it yeeld him lesse increase of Grapes:
so

so the Lord will lessen, weaken, redresse the disorders of all sorts that are in his seruants, euen their ignorance, their blindnesse, their pride, their passion, their selfe-loue, their worldly-mindednesse, and thelike. The Lord is very carefull and ready to helpe his seruants against the sinnes of their hearts and liues, and against all the euill of their corrupted nature. The most High is a partner with a Christian in his combate against his lusts; yea the chiefe workman in this businesse of reforming what is amisse in him. He will bestow dressing on his sheepe, whiting on his linnen, weeding on his garden, and on his field. Those sinnes that are in the people of God, not raigning with their good liking, but vsurping without their allowance, haue Gods holy eyes bent vpon them indeed, to obserue and take notice of them, not to hate the person in whom they be, (for he lookes vpon the person through Christ; and as *Paul* saith, It is no longer they, but sinne in them :) but to helpe and assist the person against them, euen as a good and louing father obserues the spots of his childs face, to make him wash them off, and his scabs or itch, to provide him a medicine: or as a kind Chirurgion lookes on a sore, to search, and dresse, and heale it, not to kill the man for it. As he that meeteth with an Apple rotten at core, though it look soundly on the outside, casts it away from him to the dunghill: so the Lord, meeting with those in whom sinne hath dominion, cuts them off, and reiects them vtterly: but as a man meeting with

Doct. 3.

The Lord will
more and more
weaken the cor-
ruptions of his
people.

an Apple a little specked heere or there, pickes out that is naught, and pares and eates it: so the Lord finding men in whom sinne is dwelling in some degree, but is not predominant, pickes out that sinne, and preserues them for the vse of his glory. The Apostle saith, that God will tread Satan vnder our feet shortly; and it is out of question, that Satan can neuer be troden vnder foot, if sinne be not: yea sinne (saith the same Apostle) shall not haue dominion ouer your mortall bodies. Can wee desire a more expresse promise? The same thing we may note in the words of the Prophet: *I will take away the heart of stone out of your bodies, and giue you an heart of flesh.* And againe, *I will deliuer you from all your uncleannesses.* We see the Lords intention plaine enough, hee will helpe his seruants not alone against one or two, but against all their filthinesses. So doth the Prophet *Isaiah* foretell, saying, *The Lord shall wash away the filth of the daughter of Sion, and purge the blood of Ierusalem from the midst thereof; with the spirit of iudgement, and the spirit of burning.* All these places put the truth of the poynt out of doubt; and the reasons of it are as cleere as can be, not onely from the truth and power of God, (who is able abundantly to mortifie our sinnes, and hath told vs that hee is faithfull and true to forgieue vs our sinnes, and to cleanse vs from all vnrighteousnesse) but also from two other pertinent considerations; namely, first, that their need requireth it: secondly, that it standeth vpon his honour to performe it.

For

For first, if the Lord their God (should not undertake the purging and cleansing of them, their finnes would totally and finally preuaile against them, and they could not possibly but perish. If a Garden be not timely weeded, it will quickly be so ouer-runne with weeds, that there will bee no place left for good and wholesome herbes and flowers to grow therein. If a dangerous sore bee not plaistered with conuenient salues, it will fester and rankle, and rot the ioynt, and bring death to the body wherein it bred: euen so would sinne also preuaile against the best of Gods seruants to their vter destruction, if hee himselfe did not ioyne to helpe them against it. For in truth, all their power, without the perpetuall assistance of his speciall grace, would bee to little purpose for the subduing thereof. Either therefore the Lord must purge his people, or see them dye for ever, for want of purging. This latter, his tender pity and fatherly compassion, his eternall, infinite, vn-speakable, free, and vchangeable loue can neuer indure to see; wherefore his wisdom, power and goodnesse will set themselues on worke to effect the former, euen to purge them that they may be saued. And that the rather, because in the second place, it much importeth his owne honour so to doe.

For this is one of those wayes whereby hee is made glorious in all his Saints, for that his working in them is so miraculously effectually, as to change blindnesse into sight, lamenesse into soundnesse, weaknesse into strength, and death

into

Reason 1.
Because else they
should perish by
the preuailling
of sinne.

Reason 2.
It is for Gods
honour to per-
fect the worke
he hath begun
in them.

into life. For as a Physiciā hauing vndertaken the cure of some desperat disease, wil not (for his credit) leaue it off bunglingly in the middest, halfe whole, halfe ill, but must perfectly consummate & accōplish it, to the totall strength of the member ill-affected, and person diseased, because the glory of a Physiciā doth stand in the multitude of those whom he hath perfectly healed of grieuous maladies: So the Lord of heauen and earth, hauing begun to heale the sicke, yea desperately sicke) soules of his poore afflicted and sinfull seruants, must euen goe thorow with that hard worke, for his glory sake, that it may not be said, he laid the foundation, and was either so weak, that he could not, or so vnconstant, that he would not set vp the roose, and he must winne to himselfe the glory of infinite power and skill in making them euery whit sound, as our Sauour speaketh of one whom himselfe had restored to bodily health. It is his honour to shew himselfe strong in their weaknesse, true in their falshood, wise in their folly, good in their badnesse, and fuller of excellent ability to redresse their euils, then they can be of euils that may need redressing; and the glory of glories that hee affecteth to haue in his Church, is this, that hee turneth Lions into Lambs, Woolues into Sheepe, and Beares into Kine, and Serpents into Sucklings, fooles into wise men, and sinners into Saints, so taking away the most mischieuous, violent, ouerbearing, and but by his strength vnsubduable corruptions of their nature, whom he sanctifieth by grace, as
that

that he worketh the quite contrary vertuous qualities in them.

CHAP. XII.

*Shewing the meanes and manner of the
Lords pruning.*

NOW having sufficiently manifested the present poynt to be true, let vs, for the better cleering thereof, and to make it more easily and plentifully vsfull, acquaint you with two necessary poynts about this pruning. First, by what meanes it is effected, and then in what manner. For the first, the meanes of purging are of two sorts, proper, (that are fit to bring forth that effect, of their owne nature) and accidentall, that doe not of their owne nature serue for so good a purpose, but by Gods wisdom and power are ouer-ruled to the helping forward thereof. The proper meanes are also of two kinds, principall, and instrumentall. The principall is the blessed Spirit of God, for that reason tearmed a Spirit of burning, because it serueth to consume the corruptions out of our soules, as fire doth the drosse out of the metall. The holy Ghost is giuen vnto them that beleeeue, that they may mortifie the deeds of the flesh by the Spirit, which bestoweth his efficacie vpon them, in those spirituall ordinances of his that he hath appoynted; & they are then said to crucifie their lusts by the Spirit,

*The meanes of
this pruning.*

Some proper.

*1. The chief,
Gods holy
Spirit.*

Spirit, when they doe carefully vse those spirituall weapons, wherewith the holy Ghost will neuer faile to cooperate. And if there were not a supernaturall operation of the Spirit of Christ Iesus in vs, to heale and helpe vs against these euils, neuer should we, by all our owne indeuours, attaine any sound and thorow purging, but alone a slight and superficiall washing of the outside. And it is of great importance for vs to vnderstand, that the holy Ghost is the chiefe worker in this worke, without whom it would neuer succeed happily, though we should labour therein with all our might, both that we may be able with a more abundant thankfulnessse to acknowledge his care of vs, and loue to vs in so great and beneficiall a seruice, giuing away the whole praise from our selues to him; and also that wee may bee ready with more humble carefulnesse to receiue and yeeld our selues vp vnto this heavenly worke of his, which can by no meanes be hindred or interrupted, but by our not regarding, or not submitting our foules vnto it. Wee must be strong in Christ Iesus, and in the power of his might. His Spirit must cloath vs, and come vpon vs; through him we must doe valiantly in this spirituall warfare, and he must tread downe those lusts that rise vp against vs.

2. The instrumentall, the word of God.

But this Spirit worketh in, and by an excellent instrument, the Word of God, the Law and Gospell read, preached, heard, meditated vpon, which therefore we terme an instrumentall cause of our purging. For when as a Christian man doth

doth exercise himselfe in the Word, as for example, by comming to heare it preached; the Spirit of God doth then worke withall, to make those speeches effectuell, stirring vp, and inclining his heart to marke and obserue the corruptions that are discouered vnto him, and so to heed the words as to be moued by them. So we reade, that God cleansed *Dauid* from his impenitent continuance in his foule sinnes, by the wholesome reproofe of *Nathan* the Prophet. And now are you clean, saith our Saviour anon after the text, by the word that I haue spoken vnto you. And as all the exhortations and admonitions of the Word of God doe serue to rub off the rust from the soules of his people: so chiefly the doctrine of the Gospel, by vertue of the blood of Christ which it offereth and giueth vnto them, is a most cleansing doctrine: This leaueth in the will of the truly justified man, such a deepe impression of the bitter death of Christ for sinne, as worketh in it a loathing detestation of sinne, and maketh it to turne it selfe away from a thing so abominably euill. And this is to crucifie our sinnes vpon the Crosse of Christ, when the consideration of the extreme foulnesse, and vntterable odiousnesse of sinne (which is cleerly manifested in the sufferings of our Lord for it) and of the most excellent beauty and brightnesse of the tender mercy and kindnesse of God shining forth in the same passion, is so seriously received, and doth so deeply sinke into the very heart root of a man, that it mightily draweth him to set downe and inact
this

Some accidental.

1. Chastisements.

this conclusion in himselfe of sinning no more. In this meaning it is said, that faith purifieth the heart, and that hauing this hope, wee purge our selues, as Christ is pure: and therefore the Word of God, chiefly the Gospell, being applyed to the working and increasing of our faith and hope, becomes a blessed instrument of our purging. And with these proper and naturall meanes, are vsed also certaine accidentall meanes that are made so beyond their owne nature. These are chiefly three, Afflictions, Tentations, and falls into sinne; for euen by poyson, oftentimes is poyson cured, and by iron is iron driuen out.

For the first, the seruants of God are, and must often be chastised, that they may be whited. These corrections are fit to stirre vp sorrow in those to whom they befall; which sorrow, by grace, is turned into godly sorrow, the most effectuall corrosiue to eat out the dead flesh of the soule, and so the fruit of them is, as the Prophet speaketh, the taking away of sinne. Afflictions make vs to feele the dangerousnesse of sinne: they testifie Gods dislike of wickednesse; they manifest our owne frailty and basenesse; they conuince vs of the vanity of the world; they pull downe the pride of our stomacke, so eating out the proud flesh that growes within vs, that the medicine of the Word may come neere the sore; they quicken vs to prayer; they driue vs to examine our selues, and inforce vs to consider of our wayes, that at last wee may be able to professe with the Prophet, *Before I was afflicted, I went astray, but*

now

now I keepe thy righteous iudgements. There is scarce any thing more needfull for Gods children, then these Fatherly chastisements: they doe breake open the heart, to make a free passage for the Spirit of God to enter in at. They doe plough vp the heart, to make it capable of the seed of life, the holy doctrine of the Word of God that is spoken to them. In prosperity, many times, the soule is dull of hearing, and scorneth to bee reprov'd: It is sated with outward contents, and takes no delight in remembring the death and blood-shedding of Iesus Christ: It taketh pleasure in vanity, and cannot haue while to thinke of things spirituall and most profitable. But afflictions awaken the heart out of the deepe sleepe of security: they distaste the sweet meates of the world, and bore the care, and couer the pride of heart, and make a man, in whom the Spirit of God is, to hearken and attend vnto the motions of the Word, and of the Spirit. The truth is, that afflictions, of themselves, and in their owne nature, as being fruits of sinne and euill, are not of this force to purge the heart, but through the wisdom of him that is able to turne all things to the best, and by the working of the Spirit, which taketh aduantage of all seasons and opportunitie, they doe become most happy instruments of our cleansing: and there is scarce any one of all the Saints of God, but may from his owne experience affirme, that it hath been a great part of his happinesse, to take and drinke these potions from

2. Satans bitter
temptations.

the hand of his wife and louing Father : for they haue purged out of his soule those noysome, and euill humours, which would otherwise haue made him little lesse then deadly and desperately sicke.

But moreouer, the Lord doth make the diuell himselfe an vnwilling instrument of pruning his seruants, by meanes of those fierce tentations wherewith hee doth mightily assault them. Euen Satans violent buffetings are, by Gods goodnesse, turned into most excellent purgations. When the diuell is let loose vpon a Christian man, (as the shepheards dog vpon the sheepe) and with fury and craft struiues to bring him to vtter despaire, making him beleue, that the very pit of hell it selfe stands gaping before him, ready to swallow him vp; or when he doth worke mightily vpon his sinfull affections, with a kind of excessiue violence, haling him to the practice of those detestable sinnes which his soule hateth, and making none end to lye at him with vnceasing and vehement sollicitations to commit such and such foule deeds : Oh this cuts, this woundeth, this vexeth and tormenteth ; this sets them on praying, on weeping, on crying, on bleeding ; this doth so shame him and disgrace him to himselfe ; this makes him so farre out of loue and conceit with himselfe, and so extremely vile and odious in his owne eyes, that he thinks no name nor vsage bad enough for himselfe ; this also maketh him, with a blushing and confounded face, and with a most deiected and a broken spirit, to runne

runne and cry vnto the Lord his God for helpe and strength. Thus the more Satan striueth to stirre corruption, the better it is purged, (for stirred it must bee, before it can bee purged) and by his tentations being brought to see and feele a number of corruptions, which else we would neuer see and feele; wee finde his sinfull malice, by Gods goodnesse, made an excellent furtherance to our cleansing of our selues.

And not onely so, but in the third and last place, our owne sinnes, faults and slips, doe become instruments of our making cleane from sinne, even as a man doth better scowre his soule hands, hauing first smeared them with some soule thing that helpeth more to rub off the foulness that cleaueth fast vnto the skinne: not that the Children doe, or may at any time of purpose commit sinne to this end, (for it is quite besides, and against the nature of them to bring forth this effect; yea every sinne is apt to leade, as a filthy spot behind the committing of it, a greater pronenesse to commit it then before) but that the Lord doth please diuers times to giue them ouer to be foyled of their owne sinfull lusts, that by smarting for them, they may bee more humbled vnder them, and made more carefull to see and resist them afterwards. Thus *Peters* fall before the high Priests seruants, was a meanes to make him a better, (that is to say, a more humble and selfe-contemning man) for his whole life after; and in a sence a man may well tearme it, an happy fault for him. And so the Prophet *Dauids*

3. Their owne
slips and faults.

hainous and presumptuous sinne did excellently prune him, by helping to abate that conceit of himselfe, which the great prosperity of a rich and flourishing kingdome had wrought in him. So wee may say of many a Christian man, that hee would neuer have been good, if some of his actions had not been starke naught; and had not the Lord giuen him ouer to the committing of such and such grosse sinnes, hee would neuer, to any purpose, haue been conuincd of sinne, and so neuer haue been cleansed of it. Wee thinke not our selues subiect to all manner of euils, we make no great matter of the lower degrees of sinne, and so grow slithy, and fashionable, and dead in our confessions, because we thinke wee haue nothing worth speaking of, to reckon for before the Lord. Hence the Lord is prouoked to giue vs vp vnto our selues, that by some notable foyle, or foyles, we may be made to know what is in vs, and so be inforced to set about the cleansing of our selues, with much more care and earnestnesse then otherwise we would haue done. So haue you heard the Lords meanes of purging. Know also the manner of doing it: and that is to bee conceiued of thus: First, he doth it by degrees; secondly, by making a mans selfe a voluntary worker of it.

*The manner of
weakening sin:
1. By small
degrees.*

The Lord doth at once, in one act within himselfe, iustifie perfectly each beleeuer, fully acquitting him of all sinne whatsoever, through the imputation of Christs perfect righteousness vnto him, though this bee manifested vnto his soule

soule by degrees, as he doth particularly seeke the fight of it, vpon occasion of his particular sinnes: but sanctification is not wrought in an instant; yea, it is effected by little and little, some now, some then, as a sore is healed by laying on of one plaister to day, which draweth out some corruption, and makes the wound or vicer lesse filthy, and another to morrow, another next day, whereby it groweth lesse and lesse filthy, and lesse deep, and lesse wide. For indeed, such an extreme change from the vtter foulness of corrupted nature, to perfect holiness, cannot possibly bee wrought in an instant, vnlesse the Lord himselfe should please euen immediately, and more then miraculously to worke it, which it seemeth not good vnto him to doe. Hence it is, that hauing ordained to purge vs by meanes, (and namely those that you heard of before) hee performeth it in such manner as sorteth to the nature of the meanes; alone this is to bee noted, that still the change of Gods seruants from sinne to holiness, is made more apparant, by making the corruptions more felt, as they be more healed, contrary to that which falleth out in bodily sores. For if a mans hand bee wounded, the neerer it is to healing, the lesse paine he feeles with it, and the lesse troublesome it is to him: but if the soule bee wounded with any corruption; for example, with pride, or worldlinesse, or the like, the more it is cleansed from him, and the lesser degrees of it remaine in him, the more troublesome and offensive will those remnants proue vnto his soule, so
I 3 that

that the little pride and worldlinesse that remaineth behind vnh healed, will vex him more then the greater quantity of those vices did when they were lesse healed. Euermore sinnes prooue most tedious and cumbersome, when a man hath attained a greater perfection of strength against them. For the soule, the more holy it is, the more it hateth vnholinesse, and the more sensible it must needs be of the thing that it more hateth. A man in his vtter vnregeneracy is dead in sinne, so that he doth not feelee it at all to bee burthensome vnto him; but when grace comes in small degrees, it begins to be felt, and the more mighty grace growes, the more it is felt, till at last, in that measure of perfection that is in this life attainable, the smallest imperfections are more discontentfull, and breed more anguish, then at first the greatest did. Hell, and death, and the punishment of sinne is more bitter to Gods seruants in their weaker estate; but sinnes, and disorders, and corruptions are most bitter, as they grow most confirmed in spirittuall strength.

2. Gently, by making them willing instruments of it.

But as this helpe against sinne doth come by small degrees, so likewise it commeth vnto them by a sweet and gentle manner of working, God drawing and alluring their wills, and mouing them to become willing instruments of purging themselues, according to the words of the Prophet, *Wash you, make you cleane*: and againe, *Wash thine heart, O Ierusalem*: and againe, *Make you a new heart*: and so saith Saint Iohn, *Hee that hath this hope, purgeth himselfe*. The Lord doth not make

make a Christian man good, as it were, in despite of his heart, and whether he will or no, but doth worke in him a desire of goodnesse, and inclineth his will to wish and pursue it, and stirreth vp in him a detestation of sinne, and turneth away his will from it, and so is he a fellow-worker with God to his owne cleansing, when the Lord hath once breathed the breath of a new life in him. By his owne crying, struing, labouring, praying, resoluing, resisting, opposing, hee gets the victory against his sinnes, and becomes more then a conquerour. The Lord will not beate downe the sinnes of his people, as sometimes he did the Canaanites with hailestones, without any helpe of their owne, that they should, without fighting, come after alone to the spoyle: but they must fight against their fleshly lusts, and must worke with God, as it is said that *Ionathan* did, and so God doth subdue their enemies vnder them, by working in them a resolution, care and indeuour to vanquish them, and stirring them vp to meditate, pray, cry, and vse the spirituall weapons of this holy warfare. And thus doth the Lord purge the branches in this Vine.

Now hauing sufficiently proued and cleered the poynt, we must make some vse of it.

CHAP. XIII.

*The first vse of the poynt, to shew their misery
that are not pruned.*

Vse 1.

*The misery of
those whose sin
doe not abate,
but rather in-
crease.*



First, this poynt doth euidently discover the wretchednesse of those men that finde no pruning, no growth of mortification at all, none abatement of their corruptions, no diminishing of their carnall lusts and disordered affections: but after much hearing of the Word of God, and a long formality of Religion, they remaine still as wrathfull and impatient, as lustfull and vn-cleane, as worldly and vniust, as voluptuous as vaine glorious, and in other things as much disordered as euer they were. The Lord hath come neere them in his Word, it hath not purged them; he hath come neere them in afflictions, and loe, their drosse will not bee melted from them: nay, their sinnes seeme to waxe stronger and stronger, and their corruptions grow euery day more heady and violent then other, and yet they see not this impairing of their soules, with griefe and shame of heart, but rest themselves well satisfied in so miserable an estate.

Brethren, there are not a few people inhabiting vnder the roose of Gods House the Church, with whom it fareth directly in this manner that I haue described, to whom wee haue a dismall tidings to deliuer, and that is this; that they bee
nor.

not fruitfull branches in Christ, because they want that which our Saviour Christ affirms, that every true branch obtaineth. Whatsoever person he is, that liueth a reputed member of the Church, frequenteth the ordinances of God, meeteth with diuers sorrowes and calamities, and thus hath a long while continued, and yet seeth no more sinne in himselfe then before, is no more troubled at his sinne then at first, gets no more power against his sinne then at the beginning, but goes along still in a kind of settled ciuility of liuing to men-ward, and there resteth himselfe, neither perceiuing, nor greatly caring to perceiue any healing of priuie pride, of secret guile, of deadnesse and coldnesse of spirit, of vnbeliefe, of the loue of earthly things, of wrath, of reuengefulnessse, of other naughty lusts of his euill heart: let this man come hither, and out of this text of Scripture truly interpreted, truly applied, collect and gather a most fearefull conclusion against his owne soule, in this wise: Every fruitfull branch in the Vine, that is, every true member of Christ, every sound-hearted Christian is purged, that is, healed and cleansed of the sinfulnessse and corruptions of his heart and life: but I, though I haue beene trained vp in the bosome of the Church, and inioyed all Gods ordinances, and haue also tasted of some sowrenesse too in my dayes, which should haue helped to my reformation, haue found no purging nor cleansing, am no whit helped against my sinnes of all sorts; wherefore I am not a fruitfull branch, I am
not

not a true member of Christ, I am no sound-hearted Christian. Is not this a sound, certaine, and infallible conclusion, that is so directly, plainly and truly inferred out of the words of our Saviour? And how then can you flatter your selues in vaine, O all yee that are not cleansed of your iniquities? How can you make your selues believe you are good Christians? how can you promise to your selues remission of sinnes and saluation, and all other priuiledges of true Christians, and inioy a kind of false content in a false hope of finding fauour with God? Doubtlesse it is true that *Salomon saith, There is a generation that are cleane in their owne eyes, and yet are not purged from their filthinesse.* These persons that haue no pruning, feele no need of pruning, and are most apt to brag of cleannesse, by how much they are more vncleansed. But miserable is that man, whose best remedy against misery is this, that he will not see it. I pray you therefore, if you bee branches destitute of pruning, that you would not suffer your selfe-loue to hinder you from taking notice of your vncleansednesse, nor from a serious consideration of your misery following thence, in that it is most certainly concluded from this Scripture, that you be but Hypocrites at the best. And yet let not my weak Christian misconceiue this poynt to his owne needlesse and causelesse vexation, concluding against himselfe, that if that be no true branch which wanteth pruning, then himselfe is doubtlesse in an hard case: for alacke, diuers of his corruptions are so far from being purged

purged from him, that they doe rather gather strength, and preuaile more and more within him. For doubtlesse it may befall euen a true sanctified man, to haue some sinnes more violent and headstrong in him, after that hee hath a long time continued in the profession of Christian Religion, then they were at the first, and the corruptions of his heart in some kind may discover themselves by much and often breaking forth, which in former time he was better able to keep, as wee know it by record of holy writ, to haue false out to *Dauid*, *Asa*, and other of Gods faithfull children.

Farre be it therefore from the heart of a Christian, to conclude he hath no soundnesse, because hee findes some one or other disorder rather grow more mighty in him. This may be, and yet he enjoy the benefit of pruning, which God performeth to all true branches: if hee see and feelee the working of this corruption whatsoeuer, if he lament it, if he continue to strue against, and become vile in his owne eyes because of it, this sin doth not rule in him; and this is the very pruning promised, which shall at length so far preuaile, till that he himselfe doe perceiue a very sensible conquest ouer this lust.

So long then as sinnes in generall doe decay, and that one sinne that lifteth vp it selfe more then before, is seene, lamented, resisted, a man may, and must account himselfe a liuing branch. But the men whom I condemned as Hypocrites and dry branches, are those, which satisfying themselves

Some one or other corruption may grow more strong in a true christian:

But sinne in generall doth decay, and that sinne is seene and lamented, and becomes matter of humiliation.

themselves in a formall performance of outward exercises of piety, are quite destitute of the efficacy of them, for the subduing of sinne; so that further then credit and naturall respects do sway with them, they follow any sinfull lust of their hearts, and yet feele not their misery in that behalfe, but applaud themselves in their estate, all the while that they are free from such grosse practices as would cast them into reproch and obloquie amongst men. A man professing Religion, and being thus vncleanse of his filthinesse, is sure no better then a withering branch, which yet these kind of men will scarce euer be made to confesse. Wherefore leauing them, wee will make a second vse of the poynt, to comfort all Gods Saints, that if they will not deny the good worke of Gods grace in them, must needs confesse, that the Lord hath mercifully vouchsafed to prune them.

CHAP. XIII.

The second vse of the poynt, to comfort them that are pruned.

*Vse 2.
Comfort to them
that finde pruning.*



Hearken therefore, all ye seruants of God, whom hee hath pleased to purge and cleanse, and whiten, whose corruptions hee hath much abated and subdued: hearken you, I say, and accept of that portion of comfort which the Lord doth allot you. Doe you not

not finde in your selues that selfe-same operation of God, which our Sauour heere doth appropriate to liuing branches? why then, collect a ioyfull assurance to your selues, that you are indeed true members of Christ, seeing that the Lord hath pleased to make you knowne for such, by doing that for you, which hee doth performe for all true Christians, and onely for them.

I confesse that there is a kinde of cleansing, which is not from Gods sanctifying Spirit, such as hath bin found euen in Heathen men, without the Church, and without Christ. This is such a leauing of some one or other outward grosse sin as ariseth from age or misery, or other like naturall causes: the heart, in the generall disposition, still remaining the same; for a mans owne rod may so beate him, as the common Prouerbe speaketh, that he may be forced from those euill practices which once he followed: as the vnthrifty man, after he hath wasted his estate almost to the bottome, and perceiueth penury comming against him, may so farre returne to himselfe, as to cease to bee riotous; and the theefe that hath bene frighted once or twice with the narrow escape of hanging, may cease to giue himselfe ouer to theeuery; and the man whose age and bodily decay doth not serue the turne to performe his vnchaste pleasures, may cease to follow harlots; and so in other like particulars. This departing from a few outward acts of euill, the heart remaining still impoysoned with the wonted inward disorders, or other as
bad,

A kinde of cleansing may befall an vnsanctified man.

bad, is not the cleansing which the Lord doth afford to the true branches of the Vine, neither may any man intitle himselfe to the comfort we haue in hand, from such a maimed kind of reformation. But if any man doe finde himselfe cleansed in soule from the loue and liking of all known euils proportionably, that what by the Word, what by afflictions, or such like meanes, hee hath been made to take notice of more corruptions in himselfe, then euer before he thought to haue beene there, and seeing the same, to detest them, and abhorre himselfe for them before God, crauing his strength and power to reforme them; and by crauing strength, hath obtained at Gods hands, though not a totall release from these corruptions, yet a great decay of them, and a farre greater ability to leaue them, then in former time: Let these men reioyce in the liuing God, and take this worke of his Spirit in them, for an assured prooffe of their being truly ingrafted into the body of Christ. Those that doe mortifie the deeds of the flesh by the Spirit, they shall liue; those that are crucified together with Christ, shall raigne with him, and hauing beene made conformable to his death, shall also be made conformable to his glory. Wherefore as *Samson* fed on the honey which he found in the carcase of the Lion that hee had slaine; so let all Gods people feede vpon the comfort which growes vnto them from the sinnes that they haue overcome. For doubtlesse, nothing is more available to increase the worke of mortification, then with ioy
to

to looke vpon the good beginnings thereof, and comfortably to behold the dying of sinne, that a man may say to himselfe, Loe now, mine inward and spirituall enemies are smitten downe before me, and become like foes that are put to flight, and many of them slaine in the chase. When a man lookes into himselfe, and comparing himselfe with himselfe, findes, that by Gods grace, such and such euils doe lesse preuaile within him, thep they were wont; yea, that now the least motions of them are more hatefull to him, then formerly some grosse outward faultings therein; and that the inclinations of that kind which hee feeleth in himselfe, are either fewer, or weaker, or both, that hee sooner spyeth, more heartily and inwardly lamenteth and condemneth, more carefully and diligently resisteth and opposeth them, at least is much more humbled and abased to himselfe by meanes of them, then formerly: This is to be pruned, and this is a true signe of a liuely branch in the true Vine Christ Iesus. Neither let the people of God take lesse comfort in this pruning, because it is not totall, nor all at once; but if they finde it to goe forward, though slowly and by small degrees, and to haue been attained by their spirituall industry in the vse of spirituall meanes: now let them clap their hands and triumph in God, saying, *Through God I haue done valiantly, for he hath troden downe mine enemies that rose vp against me.* We must not suffer our selues to be so much vexed with the remainders of our corruptions, as to depriue the Lord of the glory,
and

and our owne soules of the comfort which wee might reape from the beginning of their overthrow : but must make our selues exceeding glad of this their first falling before vs, that so we may more assuredly conclude as they doe concerning *Haman*, when he began to fall before *Mordecai*, that he should not preuaile, but should surely fall quite before him. When wee obserue the fruits of our faith, as meanes to confirme our faith, and the good workes of Gods grace, as arguments to assure vs that wee are receiued into the state of grace ; this is an excellent meanes to make these fruits of faith, and workes of grace to grow stronger and stronger in vs. An heart cheered vp in beholding and acknowledging the goodnesse of God, that hath in some measure blessed his induour against sinne, shall bee greatly furthered in this spirituall combate. It animates souldiers to fight : when as *Jonathan* speaketh concerning *Sauls* souldiers, they eate the spoyle of their enemies : but when they doe keepe themselves fasting, as it were, like as *Saul* did his souldiers, pretending thereby to make them more eager in following the chase ; this makes them to be faint and weary, and so doth very much hinder the slaughter of the foe. Wherefore, ye Christian souldiers, that haue fought manfully vnder Christ your Lord, with the weapons of the Word and Prayer, and the like, and haue found that your holy meditations and prayers haue diminished the force of your corruptions, in some good measure eate you the spoyle of your spirituall enemies ; comfort

fort your selues in the sence of this good worke, and with great contentment of spirit, conclude for your selues that you are true branches, because the Husbandman doth bestow the paynes of pruning vpon you.

CHAP. XV.

Containing the third vse of the poynt, to encourage the Saints in strining against sinne, because the Lord will helpe them in this labour, and they shall surely preuaile.



Vt this poynt doth yeeld likewise a third vse, to animate the people of God to a resolute opposing of all their corruptions, because, loe the God of heauen is ready at hand, to cut off those euils which they are hewing at. A man is sure of successe in the worke of mortification, if he want not diligence to labour in that worke. The flesh must downe, corruptions shall tumble, the Spirit shall bee victorious; stronger is he that is in vs, then he which is in the world; and certainly the grace of God shall haue the vpperhand, and our faith shall bee our victory. We are many times little lesse then out of heart, because the proceedings doe seeme very slow, and well-neere indiscernable. But bee not discouraged, O ye Christian soules, promise your selues victory in this spirituall conflict; for the Lord
K doth

Vse 3.

*Incouragement
to proceed in re-
sisting of sinne.*

doth fight on your side, and you shall conquer. In truth, we want much of that mortification which we might attaine, if out of this confidence we would put forth our selues to the vtmost. The diuel labours to make vs beleeeue, that it will be to no purpose to resist our lusts: wee haue so often resolved to leaue such a fault, and cannot yet leaue it; we haue thus often resolved against anger, lust, pride, worldlinesse, and the like, and yet behold, the passions and motions of them are stirring, and also breake forth againe; sure therefore it will neuer be better, and it is in vaine to continue striuing about that, which cannot bee effected. These be the heartlesse and vnbeleeuing conclusions, wherewith the diuell and the flesh would dismay vs.

But now know thou that these conclusions are false. I tell thee the quite contrary in the name of the Lord: It shall not be in vaine to striue against sinne: the husbandman will prune the branches; and shall not hee bee able to bring his workes to passe according to his promise? Tell me from thine owne feeling: doe not these sins vex thee more and more, and art thou not more and more angry and discontented against thy selfe for them, and more and more out of loue with thy selfe because of them? if so, as sure thou canst not deny but it is so, then all is safe; this is to be in pruning, now the sinne is dying: onely doe thou make vse of Gods words to *Ioshua*, fighting against the Canaanites: Faint not, nor bee discouraged, but take to thy selfe a valiant spirit,

to

to continue praying against, meditating on the Word of God, and the death of Christ, opposing the first motions of it, and vsing all other good wayes that God hath directed thee vnto, for the subduing of it, and I say vnto thee, thou shalt prosper: goe vp and fight against these Philistims, and the Lord will deliuer them into thine hands. Our want of being sufficiently purged, doth come from want of sufficient indeuours to purge our selues; and this want springeth from a want of faithful assurance of Gods assistance, and good successe in our indeuours. But now I beseech you all that bee members of Christ, set in earnestly and with a good courage, and you shall vanquish them, you shall more and more preuaile against them, till at last you haue quite overcome them, in the overcoming of the last enemy, which is death. If wee did labour against sin alone in our owne strength, we should finde indeed, that vaine is the helpe of man, and the labour of flesh and blood in this behalfe; but the God of heauen, he is the husbandman, and hee pruneth. The Lord is present with thy prayers, to make them effectuell for the killing of thy lusts. The Lord is present in his Word, to make it a two-edged sword, to cut off all carnall affections, and to wound the body of death more and more. The Lord is present with thine holy meditations, to make them effectuell to weaken any of thy sinfull passions. Faint not therefore, but stir vp thy selfe to worke with God in those holy exercises, & know, that thy successe shall be, as of-

often it hath been with Gods people in the naturall battell, farre beyond thine expectation. And of the matter of Gods Husbandry so farre. We must now looke into the end and effect of it: (for God will neuer misse of his ends, though hee often misse of those ends, whereto his actions in their owne nature are fitted, and which, speaking after the manner of men to our capacity, he tells vs that he intended.) This is, *that they may bring forth more fruit.*

CHAP. XVI.

Containing the fourth poynt of doctrine, that the people of God must increase in fruitfulnessse.

*Dof. 4.
The true Christian must waxe better and better.*



So are we come to the last poynt wee intended to speake of: *viz.* that the true branches of the Vine must labour to increase in fruitfulnessse.

Euery true Christian man must proceed and goe forward in the fruits of the Spirit, growing better and better, and more and more abundant in the worke of the Lord. As we looke that a tree, the longer it growes in our Orchard, the more and more increase it should yeeld vs; in like manner should wee behaue our selues towards God. The Apostle *Peter* wisheth vs to long for the sincere milke of the Word, *that we may grow thereby.* A Christian is like a young child that sucketh on the brest of his mother, who doth

doth to this end receiue that kindly nourishment, that he may increase in stature and strength of body. *Paul* aduertizeth the Thessalonians, saying, *I beseech you brethren, as you haue receiued of vs how you ought to walke and to please God, that yee abound more and more.* And afterwards concerning brotherly loue, We beseech you, *that you increase more and more.* And *Dauid* saith, *Psalm. 92. 14.* that the trees which are planted in the courts of Gods House, doe bring forth fruit in their age, and are fat and flourishing. But the poynt is without deniall, and the reasons of it are more then euident.

First, they are short of perfection, so long as they liue in this world, and therefore must strue forward to perfection. *Paul* himselfe tels the Philippians, that he pressed hard towards the marke, because he not yet reached it, and wisheth as many as are perfect, to be so minded. In a race, a man must neuer cease running till hee touch the goale; wee shall neuer touch the goale of perfection, till wee haue deliuered vp our soules into the hands of God by death; (for heere we know but in part, and therefore can doe nothing in whole;) hence it followes, that till death we must be still going onward. When a man hath attained his full stature he must grow, then indeed hee needeth onely nutrition, but till then, augmentation is requisite: (for these two motions are very different, as you know) and his limmes must become greater, and stronger, (yea and will doe so, vnlesse diseases hinder.) Now we be but striplings

1. Thes. 4. 1.
and 10.

Reason 1.
They are not yet
perfect.

or rather infants in goodnesse. In truth wee are but in the wombe of the Church; all the while we walke in this world, our death-day will be our birth-day, and then we shall at once be made full and compleat: wherefore till then there must be a continuall addition of grace, to that wee haue already receiued. Indeed some Christians, in comparifon of others, are called strong men, (as euen of infants in the wombe, some are perfecter then other) but simply there is none a full growne man, brought to the measure of the fulnesse of the stature of Christ, till hee be fully vnited to Christ, and walke no longer by faith, but by sight, seeing as he is seene, and knowing as hee is knowne. Wee must conclude then so be walking forwards, till we lye downe in graues, for neuer are we at our iourneys end till then.

*Reason 2.
God hath offered
them fit means
of growing.*

Secondly, the Lord hath afforded and provided vs sufficient means and helpes to grow. The Word of God is able to build vs vp yet further: the Sacrament of the Lords Supper doth bring the body and blood of Christ vnto vs, to be our spirituall food. The Spirit of God that worketh in, and with these, and all other means, is a spirit of life, and serueth not alone to mortifie the deeds of our flesh, but to quicken our inward man also, till wee come to bee perfect men in Christ, and haue his Image fully renewed in vs. We want none helpes this way that wee can desire, if we want not care to vse them; and we may bee well assured, that hee which hath provided them, did neuer intend that they should bee provided

uited in vaine, but that hee would haue vs vse them, and by the vsing, attaine the fruit of them.

Thirdly, if we grow not better, it cannot bee long afore we grow worfe. There will bee a sensible decay of grace after a little while, if there bee not some addition to it. Wee moue either vpward or downeward, and wee cannot long hang in the middest; for things that doe but tend to perfection, and haue not yet gotten it, if they approach not neerer to it, will bee remoued further from it. If the fire be not fed with fiewell, it will goe out: and a young tree, if it cease shooting vp its branches, doth quickly cease to liue. All naturall motions are more and more earnest towards their ending, and so much more swift, by how much they grow neerer to their proper place of rest: so must all the motions of goodnes be in Gods Saints.

Last of all, our growing in grace here, shall procure vnto vs a growth in glory hereafter. The more holinesse we attaine in this world, the more happinesse wee shall attaine in the other world. Euery dram of grace shall bee rewarded, as it were, with a pound of glory. If we be rich in the worke of the Lord, our labour shall not bee in vaine in the Lord, but hee will exceeding plentifully requite all the seruices which wee haue performed for him, and all the vertues which wee haue for his sake laboured to get and exercise. He that sowes liberally, shall reape liberally; hee that sowes sparingly, shall also reape sparingly. This life is our seedes-time; that to come, must

Reason 3.

If they grow not better, they shall soone grow worfe.

Reason 4.

Growth in grace will procure growth in glory.

be our haruest. Who would not bee incouraged by so inestimable rewards, to straine himselfe to all painfullnesse, that he may grow? So it is possible to grow in grace, for we haue sufficient helpes and meanes: it is profitable, for we shall grow in glory, and that also proportionably: it is necessary, for we are not yet come to our full growth: yea, it is of absolute necessity so to grow, for else we shall grow worse and worse, euen from nought to nought, as the Prouerbe speaketh: and all these reasons confirme the poynt, and shew, that it is the duty of Gods people to wax better and better; onely it may be demanded: whether that all the Saints of God do performe this duty, and bee in act, more holy and vertuous, euery day then other? To which I answer, that it is with Gods people, as with children who are subiect to many sicke fits, in which they doe weare away, and euen lose their flesh and strength; but yet for all that they recouer, and come to be men at last, yea and strong men too.

Sometimes Gods people for a time doe grow worse, but they recouer, and become more humble, that is, better at length.

A Christian oftentimes doth goe backward for a season, but hee recouers himselfe, feeles his going backe; returneth, and at the last, becomes better indeed (though not in his owne feeling) then euer he was. For after (it may bee some long) fainting and fading of grace, hee is brought backe with a deeper sence of his owne basenesse, then euer he had before, and so growing in humillity, growes likewise in all graces, (for with the growth of that, all doe grow,) though perhaps he may not liue to doe so many excellent

excellent workes, as formerly hee had done; and so the story of holy Writ doth shew that it was with *David*, who seemed worse after his settling in the Kingdome then before, and was so for a while, but rising vp againe, hee was more holy then euer before, though he fought not so many battels as before.

CHAP. XVII.

*Containing the first vse of the last poynt, viz. a
terror to them that grow worse.*

NOW this poynt concerning the branches bringing forth more fruit, serueth to discouer the unhappinesse of those men, in whom no such growth is found, but the quite contrary, viz. that are grown backwards and false behinde hand, being more feeble in all graces, and scant in all good workes, then formerly they were wont to be. And thus, alacke, it is with many a man. Time was, when they were frequent in hearing the Word of God, and could not bee kept from it by any meanes; now their hunger after it is turned into fullness, and the least occasion that is, will detaine them from it; yea, rather then faile, they will quarrell with the Minister, (either for some poynt of doctrine, which hee teacheth contrary to their minds, or for some faultinesse in the manner of teaching, or for some ill behaviour of life, or for some thing or other against which

Vse I.

*Terror to them
that decay
rather.*

which they can allége any probable shew of quarrell) rather then that they will not seeme to themselves to haue cause of not caring to come to heare. They were wont to reade much, and pray often, and take time to meditate vpon those things which they had heard; but now all these things are either quite laid aside, or very seldome performed: once they were abundant in workes of mercy, now they are scant and sparing: formerly they were liuely in their seruices, now little lesse then dead: and so it is with them, that any man which hath occasion of conuersing with them, may plainly perceiue them to be changed from better to worse. O, this is a lamentable condition, hauing its originall in the overgrowth of voluptuousnesse, worldlinesse, pride, or some other like carnall affection, and shall haue its issue either in some grieuous sinne, or heavy calamity, or both, euen though they bee Gods children. I dare not say, brethren, that it may not befall a true Christian, thus to fade for a season, (and yet the withering of the blade is a sore signe of a stony ground:) But this I dare say, that vnlesse they doe seasonably recouer themselves, and returne to their former goodnesse, or more, the Lord will surely chastise them in grieuous manner, sending some or other heavy calamity vpon them, either inward or outward; or if hee doe not so fetch them home againe, this decay of seeming graces, is in truth the first degree of the cutting off of Hypocrites. So long as a man continues thus in the wane, hee can enioy no comfortable assurance

rance of himselfe, nor can other men maintaine any full perswasion of him that hee was vpright, but he must needs be subiect to the misery of being alwayes questioned both in the opinion of others, and in the account of his owne heart, for matter of his intirenesse and truth; and so though it were rashnesse to say, that all they are dissemblers that fare in this manner, (for a man may recouer himselfe, as I shewed aboue,) yet this may one safely say of such, that they are so like to dissemblers, as neither others, nor scarce themselves can distinguish them from Hypocrites. Indeed there is one note of difference betwixt the winter of a true branch, and the withering of a dead, which we will anon shew vnto you: but yet this note of difference will afford but a small quantity of comfort to them with whom it is winter. Let that man therefore, whose soule is guilty of such decrease in piety, see, and take notice of its unhappinesse. Wofull is the estate of him, that if he be not an Hypocrite, yet is now become so neere in likenesse to that euill brood, as his owne heart will hardly bee perswaded to take him for better. I will shew you a true note of distinction betwixt a liuing branch, by the decayes that it may suffer, and a dead branch thus beginning to be cut off from the Vine, that wee may not leaue the vpright hearted destitute of that comfort which appertaineth vnto him, euen though he be at his worst, as euer hee can. The false hearted man doth likely please himselfe in his growing backward, conceiting that he was too

too forward before, but is now growne sober, and stayed, and wise; though indeed, what he formerly did, was no more then he ought to haue done, and so he satisfieth, yea and magnifyeth himselfe in his lamentable decayes. But the true Christian is exceeding weary of his going downe the wind for his soule. It is a clog to his soule to find himselfe worse then he was; yea, if hee seeme to himselfe but to stand at a stay, it is an anguish vnto him, and his life is tedious, when hee findes not that life of Religion and goodnesse in himselfe that once he felt. Now then, if your decayes bee by you thus felt and bewailed, if they be an heauy load and burthen to you, very troublesome and discontentfull to your minds, you may haue bin true-hearted, for all these faintings and swoones, and yet your case is much to be pityed: for the Lord must be at paines to prune you, that you may bring forth more fruit, because it is nothing else (as I said before) but the ouer-growing of some corrupt lust that hath brought you to this euill passe. But if any amongst you bee so false away from his former shewes or beginnings of piety, that he be well apayd with this his backwardnesse, and take it for his glory, that hee is now growne luke-warme, so boasting in his shame; let that man know, that hee was but an hypocrite before, and that this is a beginning of his cutting off from the Vine; yea and that his estate is not recouerable, without exceeding much labour and paines. Take notice therefore, I intreat euery soule amongst you, whether it bee decayed,

decayed, and in what manner it stands affected vnder these decayes, that you may accordingly censure your selues, and fruitfully accept this reproofe of the Word. For, giue me leaue a little to reason with you on Gods behalfe: What vnfaithfulnesse, what niggardize, what churlishnesse haue you found in the God of heauen now alate, that you should bee lesse zealous and carefull in doing him seruice, then you were formerly accustomed? Is God grown worse to you, y you are so changed towards him? Is the Word of God lesse mighty to bring you to saluation? Is prayer lesse effectuall to draw good things from heauen? Are holy meditations lesse comfortable to the soule? Are the exercises of repentance, and of godly sorrow lesse gainfull; that you doe now bestow lesse time and care in these duties, then in former season? or is the feare and loue of God, humility, faith, mercy, bounty, zeale, lesse pleasing to God, lesse beautifull, lesse sweet, lesse profitable in it selfe and to the possessours, then once it was, that you haue now suffred your selues to be lesse studious of any of the? O consider how extremely you do dishonour God and goodnesse, and indamage your selues, and discourage others by this your going backe in the way of goodnesse. Consider how wrongfull it is to the whole Church, and how euery way exceeding scandalous; if your decayes be publike, that you are waxen lesse good then you were. Lay these things to heart, and put not off a reproofe lightly. Consider with your selues what corruption it is, that as a bad
humour

humour becomming excessive, hath brought your soules into this consumption. Lament before God your shamefull folly, in bringing the estate of your soules behinde, and cease not confessing, bewailing, and praying, till you find your selues quickened and restored. Assure your selues, that if you have been any other then arrant Hypocrites, and dry branches, who being cut off, are cast out and wither, till they bee gathered vp to burne; you must sometime or other take the paines of thus restoring your selues to your ancient fruitfulnessse. Were it not as good accept of this admonition, as tarry longer, and make the worke harder by delays? If words will not bring you to a sence of your misery, in that your soules are so ill affected, you shall compell the Lord to become seuer in chastisements; for much rather had he to make you smart, then to see you perish. See, see the sickness of thy soule, which hath made thee to grow weake and feeble in all inward graces and holy duties, and suffer not thy selfe to be so hardened, that the hearing of these words should bee in vaine vnto thee. Shew thy selfe not to haue been a dissembler in thy former forwardnes, by suffering thy selfe to be restored to it againe by this exhortation. Make it appeare, that all was not false which did aforetime seeme to be in thee, by recouering thy first estate, and doing thy first workes. O now yeeld to the call of the liuing God, and let these words of his in his own ordinance, be as a good restorative to thy sick soule, to make it whole & strong againe.

CHAP. XVIII.

*Containing an exhortation to all true Christians
to increase in goodnesse, with directi-
ons for that purpose.*



And let me in the next place call earnestly vpon each soule amongst you, to approue himselfe a true branch, by indeuouring after this increase in fruitfulnessse: for nothing doth more infallibly argue life, then growth, I meane, a futable and proportionable growth of each part. Be not therefore satisfied with what you haue already gotten, but strue to get more. Make your selues euen vn-satiably co-uctous after grace: account your selues neuer to haue enough, but for this matter: imitate the Horse-leach, and the graue, and be alwayes saying, Giue, giue; for no grace is further found, then it is ioyned with an hungring after more. O then, trauell forward in the paths of righteousnes daily. Labour to be each weeke more holy, more heauenlyminded, more patient, more temperate, more contentfull, more prayerfull, more abundant and affectionate in holy cogitations, and to doe all good things more sincerely, and more heartily, with a more particular and actuell intending of Gods glory in each of them, and with a more feeling attractiue of loue inducing you to them. Grow, I say, continually, either bigger, or better, or both. Let these words put wings

to

Vse 2.

*An exhortation
to growth in
goodnesse.*

to your soules, and let this exhortation, as it were a good gale of wind to a ship, carry you more swiftly towards the haven of perfection. You cannot glorifie God, or profit your selues, or edifie your brethren more, or better; you cannot make a better preparation for death, or the day of affliction, nor make your assurance of eternall happiness more large and vndeceivable, then by making a continuall progresse in the vertues of Christ Iesus. Faint not therefore nor grow weary; let not your hands fall from this worke; slow not your pace in this iourney: but prouoke your selues, and let the Word of God prouoke you to be yet more and more godly, righteous, sober, and to proceed from faith to faith, from vertue to vertue, till you be made at last fully conformable to the Image of Christ. Let there bee no going backe in any hand, no flying, no reuolting. By going backe, you shall as much as proclaime to all the world, that you account Gods seruice an ill seruice, and his worke an vnprofitable worke, not worth the while to imploy your selues in it. By going backe, you should giue occasion of discouragement to others, and lay vp matter of griefe and shame for your selues. Offer not God this iniury, doe not such hurt to your selues and to your brethren. But as the God of heauen reneweth his mercies daily, and inlargeth his bounty, so doe you daily renew your obedience, and let your graces be still on the thriving hand. But that my words may not bee fruitlesse in perswading you to grow, let me also declare vnto you
what

what it is that you must doe, to the intent you may grow.

Growth, you know, doth presuppose life, and that wee must take for granted to bee in all those that shall be fruitfull hearers of this exhortation. And yeelding a man to liue with a spirituall life in Christ, the meanes of growth to his soule, may not vnfitly be resembled to those that concerne his body. The body will grow, if it be of a good constitution, and haue a good stomacke, good diet, and good digestion; so will the soule also: and therefore wee will speake a word or two of each of these.

First then, as the body, so the soule must inioy the benefit of a good constitution. Now as the good constitution of the body consists in a right mixing together, and tempering of the foure first and chiefe qualities; so the good constitution of the soule standeth in a right and due ordering of the principall faculties of the minde towards the different objects thereof: I meane, the iudgement, the will, and the affections: when the iudgement entertaineth an high and excellent esteeme of God, and things diuine, but a meane and base esteeme of ones selfe, and all things earthly: when the will most vehemently and earnestly inclineth it selfe to God, the chiefe Good, and carefully withdraweth it selfe from fained or inferiour good things: when the affections are inflamed towards God and heauen, and cooled towards earth, and the things of the earth; This is a sweet and happy constitution of

L

the

*Meanes of
growing.*

*1. To preserve
the good consti-
tution of the
soule.*

2. To keepe a
good appetite.

the soule: and if this constitution be not preserved by a diligent watching over the moving and working of our mindes, and a daily striving to pull them from things below, and set them on things above, there is no possibility of growing: but if this constitution bee carefully preserved, the meanes following will infallibly procure a proceeding in all the fruits of good living.

And the second thing required, is, to keepe a good stomach or appetite, that is, a continuall desire of more grace, feeling its wants, and longing for a supply. Wee must tell our selues often how farre short we come of that wee might attaine, and others have attained; and wee must earnestly prouoke our selues to desire a supply of what we seele our selues to want. Wee should often say to our selues, Alacke, how poore a quantity of faith, patience, hope, charity, temperance, heavenly-mindednesse haue I gotten? how slender are all graces in mee? If I compare my selfe with those of Gods Saints, whose examples are commended in Scripture for mine imitation, I come so short of them, that it may almost bee a question, whether I haue any goodnesse or none at all. What a little meeknesse haue I, in comparison of *Moses*? what a little zeale of Gods glory, in comparison of *Dauid*? what little patience to beare affliction for Christs sake, in comparison of *Paul*? what little faith in Gods promises, in comparison of their faiths that the Apostle to the Hebrewes commendeth to mee? O how farre did *Iob* surpasse mee in patience, in bounry,

bounty, in religiousnesse, in the feare of God? How farre did *Nehemiah* goe beyond me in loue to the Church and people of God, and zealous desire of promoting the worship of God? So weigh thy selfe in the ballance against the godly men which are famous in holy Writ, and seeing how much thou wantest of what they had gotten, (and yet that which they had, commeth farre shorter of what they should haue had, then what thou hast, doth come short of what they had) then moue thy desire to an increase, and thinke thus, Ah that I could get at least a little more grace! Ah that my graine of faith were made two graines! Ah that my one talent were made two talents, my two five! What might I doe to get more grace? what course might I take to fil vp that which is wanting to my faith, patience, temperance, confidence, and other like vertues? To whet a mans appetite in this manner, and to sharpen his desires towards vertues, doth exceedingly helpe to make him capable of them, and is, as one may terme it, a great inducement to the Lord, to bestow more vpon him; for the Lord, as once *Iob*, doth loue to feed the hungry, and to giue drinke vnto them that thirst. But some man may haply demand, How shall one get his soule a good stomacke? To this question I answere, that the bodily appetite is stirred vp by two things, sharpe sawce, and due exercise; and so is the appetite of the soule after grace.

Now the sawce of the soule, in which by dipping its morsels, it may prouoke its desires after

L 2

holinesse

*The way to get
a good appetite.
1. Sharpe sawce,
that is, the re-
newing of godly
sorrow for
sinnes past.*

holinesse and vertue, is the renewing of sorrow for sinnes past, and present. And when a good man findeth himselfe to grow dul in holy desires, if he will set a little time apart, to call himselfe to account for his sinnes past, and to consider the greatnesse and multitude of them, the heavy punishment he hath deserued, and Christ hath suffered for them, the exceeding great dishonour he hath done to God by them, and how exceeding vile and base they haue made him; and heerehence to inforce himselfe to be sad and heauy, and to sigh and grone for these offences of his; This will quicken his spirituall desires, this will reuiue and stirre vp his longings, and make him earnestly couetous after grace.

2. Exercise, that is, setting our selues to practise what we leaue.

But exercise is needfull to get a stomacke; and the soules exercise is to set it selfe on worke about good duties, to stirre vp frequent acts of vertue within it selfe, often bending his heart in loue to God-ward, melting it in compassion toward the afflicted, inlarging it in congratulation to those of Gods Saints that are in good estate, and so in other vertues, especially when we haue been taught any good worke in the Word, to watch the next opportunity of doing that duty, and to set our selues, for some good space of time together, principally to looke to the practise of some principall vertue, the loue and feare of God, ioy in the holy Ghost, godly sorrow, confidence in God, and the like. This addressing ones selfe to the practise of good duties, will beget a desire of grace. And this is the second thing necessary

necessary to cause an increase of grace.

The third is, good food. And the food of our soules is Christ Iesus, offered vnto vs, in the Word, and in the Sacraments, and in some sort also in the workes of God, that wee may seede vpon him, and grow strong in him, and in the power of his might. Christ Iesus is the bread of life; when by the Word and Sacraments, and workes of God, wee are moued and drawne to goe out of our selues, to rest, cleaue, stay vpon him for grace, life, saluation, strength, & all good things, then we doe euen fill our soules with him, and then we are sure to waxe strong. In all the ordinances of God we must bee directed to Christ, neither can they doe vs any good, further then they guide vs to Christ, and to a depending vpon him. *If you remaine in me*, saith our Sauour by and by after, *you shall bring forth much fruit*. Lo our food. In the Word, and in each part of it, we must seeke Christ; in the Sacraments wee must seeke Christ. All the workes of Gods hand must leade vs vnto Christ; I meane, to looke to him for grace, to stay vpon him for all good things: when the Word teacheth any good thing, it must cause vs to rest on the Lord Iesus for strength to performe it; when it discovereth any sinne, it must driue vs to Christ for power to amend it, and fauour to pardon it; when it promisseth good, it must still draw vs to the same Christ, in him to obtaine the promises; when it threatens euill, it must driue vs to Christ, that we may trust by him to escape it. So the Sacraments

3. Good food
will make one
grow, and Christ
is our food, and
other things, so
farre as they
leade to Christ.

must condu& vs to Christ, and settle our soules in assurance of attaining all good things in him. When we receiue blessings of any kind at Gods hand, they must make vs taste the sweetnesse of his loue in Christ; when we feeble the sharpenesse of his chastening hand, it must spurre vs forward to a more earnest seeking of our reconciliation with him in Christ: and thus all that God doth to vs, and all his ordinances that wee inioy, by leading vs vnto the true Bread of life, shall happily confirme and strengthen vs in the inner Man. For if wee abide in Christ, and Christs Word in vs, then shall we be surely fruitfull.

4. Good digestion is needfull to growth: and our digesting, is serious pondering and meditating of good things.

The last thing to helpe growth, is good digestion: when the bodily food is conueyed into the stomacke, and there concocted by the natiue heate, then it becomes fit to be disperfed abroad to the strengthening of euery limme and ioynnt: so the Word of God, the Commandements, the promises, the threats, and the workes of God, both of mercy and iustice, must be mused, meditated, pondered vpon. A man must set himselfe seriously to consider how true those promises be, and how much they concerne him, and so settle his heart more and more in the imbracing of them. He must tel himselfe how holy those Commandements be, how much he is bound to obey them, and so euen inforce his heart to a resolued purpose of following the direction of them. A light perfunctory hearing and speaking of the diuine truths, of the Word, concerning God, Christ, our selues, and our duty, and the like, will
affoord

affoord little or no strength; but if a man will bestow paines and time to consider of these things seriously, and to make his thoughts dwell vpon them some good while together, struiuing to beate them into his heart, and to frame his affections accordingly; this would be as sure a means of strength vnto his soule, as good and wholesome concoction of good food vnto his body.

And thus, my brethren, so many of you as are liuing and true branches in Christ, may see what is required of you, that you may bring forth more fruit in him. Lay to heart that which you formerly heard, consider the profit, possibility, necessity of this growth, and be not a sluggard for thy soule. Thou seest how the worldly-minded man doth toyle his head and body, in seeking to grow in riches: thou seest how the ambitious man bestirres himselfe, in getting more preferment: thou seest with what an eager and vn-satisfiable greedinesse, the voluptuous man doth pursue his pleasures: why shouldest not thou, that art a Christian, and a spirituall man, with at least some measure of the like diligence, addresse thy selfe to thrue in the goods of the soule, to get an higher degree of this best promotion, and to inioy more and more of these most pleasant of all pleasures? No profit is so profitable, no honour so honourable, no pleasure so pleasurefull, as to bee fruitfull in good workes, and to abound more and more in the vertues of the inward man, and all the good effects thereof. Wherefore againe and againe bee intreated to
L 4 make

make it the principall scope of your liues, to waxe more and more godly, and righteous in life.

CHAP. XIX.

*Containing a comfort to them that haue growne,
and doe grow in goodnesse.*

*Use 3.
Comfort to them
that doe grow.*

IN the last place, let all those that do perceiue themselves to be growing in fruitfulnessse, receiue much comfort heerein. O well are they: growth is a most sure signe of life: a rotten branch growes not, a rotten arme growes not. Whosoever therefore perceiueth that his care of liuing godlily in Christ Iesus increaseth, that he is more and more desirous to obey God, and that his workes are better at last, then at first, blessed be he of the Lord: let him receiue this happy comfort from the mouth of God, and conclude himselfe infallibly to bee a liuing branch, a sound-hearted Christian. Indeed the people of God, to whom this consolation doth most duly appertaine, are not euer forward for the most part to imbrace the same: yea, they are ready to deprive themselves of it by diuersity of obiections, and by name thus you shall haue them speaking against themselves: Alas, is there not a growth of Hypocrites, as well as of the true-hearted? Doth not the blade spring vp as well in the stony, and in the thorny ground, as in the

the good ground? And how can I assure my selfe, but that this growth of mine is such, as may befall a dissembler? I answered, It must not be denyed, that the man of a guilefull spirit, the close Hypocrite hath his fulnesse, his period, his state, to which he may come, and to which, till he haue reached, he seemeth both to himselfe and others, to grow.

But the difference is manifest and expresse. The Hypocrites growing in the shewes of goodnesse, causeth him also to grow in conceit of himselfe; he thinkes better of himselfe, and much applaudeth his owne proceedings: but the godly man groweth in a meane conceit of himselfe, and as he waxeth better and better, so doth more & more condemne himselfe, that he is not better then he is. He sees things to be better with him then they were; but alas, he sees them also to be so farre short of what they should be, that hee is euen grieved with himselfe, to thinke of his wants and defects. The true godly man growes in humility, as in other graces; but the Hypocrite growes in conceitednesse, and high esteeme of himselfe. When a man prayes, but is much moued with dislike of himselfe, because hee prayes no better; meditates, but blames himselfe, because his meditations are so shattered and distracted; is merciful, but is angry against himselfe, because he is not more mercifull: this mans growth is a sound, perfect, and sincere growth; but when hee performeth these duties so, that hee is good in his owne eyes, because of the performance of them; this

*The difference
betwixt the
growth of Hy-
pocrites, and the
true-hearted.*

this is but a shooting vp of a blade, that after will wither and come to nothing. The fruitful branch, in his fruitfulnessse sees so many wants, that hee is humbled thereby, the vnfruitfull branch is so satisfied with his shewes of fruitfulnessse, that he still magnifieth himselfe, and despiseth others, being increased in pride, by the increase of those things that seeme good in him. It is a most manifest thing in all true godly men, that when all men else doe perceiue them to grow, and commend them for it, they doe most complaine and condemne themselves for want of growth; for they are so stil carryed onward to that y^e is before the, as they forget that that is behind: but the dissembler so looketh behinde him, and forgetteth what is before, that he stands admiring himselfe for that which he hath already done, and thinkes hee is better then this man, and that man, and compareth and preferreth himselfe before others. Againe, the godly man doth commend others that are better then himselfe, and beholds their goodnessse with great liking and approbation, being discontented with himselfe that hee is outstripped by them: but the Hypocrite is moued with enuy and indignation against those that goe beyond him, and will haue some quarrell to picke against their (as hee counteth it) over-forwardlinesse. The godly man saith still, he is an vnprofitable seruant; the Hypocrite brags of his seruice, and glories in himselfe that hee is increased in wealth. Now then, consider if thy growth in goodnessse be accompanied with a growth in humiliry,

humility, and in an abasing of thy selfe, and thinking better of others, then of thy selfe; or if it be ioyned with conceit of thy selfe, and magnifying thy selfe aboue others, and enuy against them that seeme to obscure thy praises: and if it be with thee in the former manner, thou growest indeed, and must inioy comfort; if in the latter manner, thou growest alone in shew, and hast no right nor interest into this comfort. But further, the good man will say against himselfe, Alas, I doe not grow, I doe not bring forth more fruit. I demand then, Vpon what ground is it that thou chargest thy selfe with not growing? Is it because thou findest thy selfe not all-out so able to continue praying and mourning, as in some times heretofore? I answer, that the true Christian is likely most affectionate at the first, by reason of the strange alteration that he findes in himselfe. But say, Is not thine heart more abased now, in the sence of thy faults? Art thou not more sharpe against thy selfe, more fauourable to others? Is not thine heart now more carryed with a respect of God, lesse with a respect of thy selfe? Dost thou not become more hardly conceited of thy selfe, then formerly? Surely when a mans mind is more and more alienated from himselfe, then hee growes most, though hee seeme to himselfe least to grow, and though he thinke himselfe lesse able to performe many good duties, then formerly he was. Wherefore now let all Gods seruants stay vp their hearts with diuine consolations, and gather to themselues a ioyfull assurance of their being

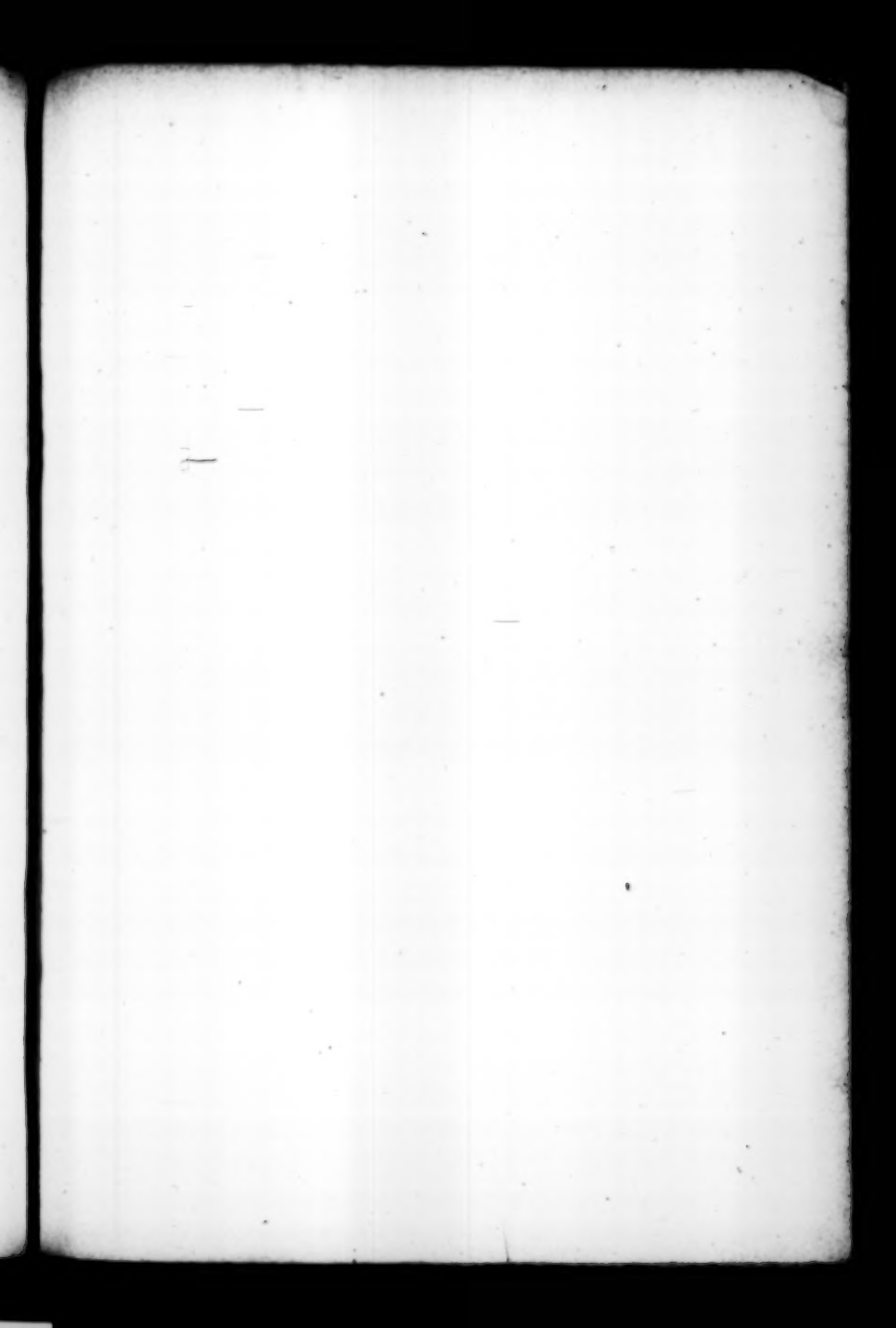
being vpright, by their increase in fruitfulnessse. When a rich man casts ouer his accounts, and findeth his stocke to be greater then it was, and his reuenues to be enlarged, O how his heart leapeth within him, and what good it doth him, to perceiue that he is increased in wealth! Why should not the godly man, whose wealth is inward and spirituall, perceiuing the stocke of vertue to be augmented, and his two Talents to haue gained other two, behold this with much praise to God, and with a great deale of content and peace in himselfe? Wee are bound in conscience to see and acknowledge the goodnesse of God this way, and to prepare our selues for a further increase, by taking delight in the gaines which we haue already made to our selues in the trade of godlinesse. I deny not, but that a godly man must still consider how farre he is removed from the goale of perfection, and comparing himselfe with the Law, complaine much of himselfe for being vnprofitable. But there is no contradiction betwixt these two. A man may well consider of his wants, to be humbled in them; and yet withall, take notice of his increase to be ioyed in that: both must be done, and the one of these will exceedingly helpe to the doing of the other. If wee doe not ioine these two together, we shall finde much inconuenience by separating them. Hee that still thinketh how much he is able to doe in the worke of obedience, and doth not seasonably mind himselfe of his many defects, shall bee in danger of swelling and puffing vp. But hee that
alwayes

alwayes lookes to his wants and imperfections, and doth not sometimes raise vp his heart in the meditation of the worke of grace within him, which hath edified and built him vp in godlinesse, and made the little he had at first, far more then it was, shall become heereby dejected, vncheerfull, and vnthankfull. Wherefore, feed humility with the one of these cogitations, and thankfulness with the other. It is yeelded, that thou art, as *Paul* saith, nothing; yea, lesse then nothing, in comparison of what thou shouldest: but againe, thou art something, in comparison of what thou wast, and what thou shouldest haue been, but for the worke of Gods grace in thee.

Acknowledge therefore, to the glory of the Vine, and the Husbandman, and to the consolation of thine owne heart: Lord, what by thy Word, what by afflictions, what by one or other meanes that thou hast vsed and blessed, and by the gracious assistance of thy Spirit, in, and with all: I doe truly perceiue my selfe to bee in some measure confirmed and strengthened in grace, my faith is stronger, my patience more stedfast, mine heart more set vpon heavenly things, my care of shunning all sinne, and the occasions thereof, my desire of seruing thee in all obedience, more constant and earnest then it hath been. Blessed bee thy name, thou art indeed a good Husbandman, and by thy good husbandry, hast made mee, that else should haue bene a dry and barren branch, to bee somewhat fruitfull,

fruitfull, and to increafe in fruitfulnesse. Vertue
is then improued to the best, when it is put to
the vse, of making our soules to giue more
glory to God, and to take more
comfort in him.

FINIS.



GODS HUSBANDRY:

THE FIRST PART.

TENDING TO SHEW THE
DIFFERENCE BETWIXT THE
Hypocrite and the true-hearted
Christian.

AS IT WAS DELIVERED IN
CERTAINE SERMONS, AND
is now published

By WILLIAM WHATELY, Preacher of the
Word of God in Banbury in Oxfordshire.

MATTH. 7. 21.

*Not every one that saith vnto me, Lord, Lord, shall enter in-
to the Kingdome of heauen, but he which doth the will of
my Father which is in heauen.*



LONDON,
Imprinted by Bernard Alsop for Thomas Man, and are
to be sold at his shop in Pater-noster-row, at the signe
of the Talbot. 1 6 2 2.

to him; and not alone to deale squarely, but lovingly, kindly, mercifully, and (if need be) bountifully with his bitterest and most causelesse aduersaries. If his enemy hunger, he feedeth his enemy; if his enemy thirst, he giues drinke to his enemy; if his enemy be false, he lifts him vp; if wronged, he defends him; and so doing good there, where nature and reason is most auerse from doing good; he shewes himselfe perfect, as his heavenly Father is perfect, as our Sauour Christ exhorteth. Thus the extent of a sincere mans goodnesse doth distinguish it from the hypocrites, and (in one word) in such cases, and to such persons as he doth not, nor cannot, expect reward from men; yet the true Christian will execute mercy and iudgement. The hypocrite euer faileth, where humane motives faile. And so for workes of mercy and iustice, wee haue shewed what ods betwixt the sincere and guilefull; there are also exercises of piety and religion, wherein the hypocrite is often very forward. Let it not seeme out of place that I here speake, what I forgot before. For of the close and grosse hypocrites, there are two kinds that must be distinguished each from other, because their differences are remarkable. There are cold hypocrites that are carried forward in the vessell of the time, and loue not to ouerrunne the common pace, in matters of religion (as your ordinary ciuill man, who yet is a very hypocrite, euen in that which he doth attaine vnto) others be more forward and feruent, and carrie themselves with a shew of more life, in matters of religion: such was *Paul* before his calling, such were

The hypocrite
maketh no
bones of the
smaller de-
grees of euill;
the true Chris-
tian striveth
against the
smallest de-
grees.
Math. 5.

were the Pharisies in their times, such were *Ananias* and *Saphira*. Now these latter sort of hypocrites doe not alone (as the former) abound in workes of mercy and iustice, but also in duties of religion and pietie; they loue preaching, and praying, and take delight in the company of men renowned for pietie; they haue a very greene blade of being forward in Gods seruice, to the keeping of prayer in their families, and accustoming to re- peate Sermons, and other like commendable acts of deuotion. The thorny and stony ground you know, did yeeld some more than common shewes of goodnesse. And the wicked *Simon* conuerled with *Philip*: yea, the sinfull Iewes were as abundant in sacrifices and fat beasts, as their godly fore- fathers. *Paul* was zealous of the Law, and there were many very forward Preachers in *Pauls* time also, whom a man would haue thought seruent, for the spreading abroad of the Gospell; yet they did it not sincerely. And did not the Pharisee keepe his weekly fasts, and other like obseruations? yea, and did not *Iohn* also professe (speaking as hee thought in his heart), that hee was zealous for the Lord? Mark therefore the difference, which stands in two things. First, in the end, then in the matter of their workes of piety, they stand farre asunder one from the other. For the hypocrite, he doth al- wayes serue himselfe either in vaine glory, or in su- perstition, or in both. So the false teachers in Ga- latia, were zealous ouer the Galathians; but it was with an euill zeale (as *Paul* taxeth them), seeking to ingrosse the people to themselues, and endea- uouring

An hypocrite
may be very
forward in
duties of reli-
gion.

The hypocrite
in all duties of
religion serues
himselfe either
in vaine glory,
or superstition,
or licentious-
nesse; the true
Christian ai-
meth at God
in his seruices.
Galar. 4. 17.

Doth compa-
ny, place, &c,
change thee,
yea or no?

Is thy care
most of the a-
ctions, or of
the inward
motions also?

thou dost in some places and times, that thou carest not to performe in others? I say then, thou hast cause to esteeme thy selfe a double minded man: but if thy resolution be, to be stil the same, and thy strife not to alter, and so in conclusion, thou art thy selfe, though Satan may trouble thee by such disadvantages; I say then thou mayest iustly repute thy selfe true-hearted. Yea, if perceiuing such inclinations to change and vary with time and place, thou see and bewaile this folly, and striue against it; thou mayest be true, for all that: but if thou extenuate and excuse this varying, and thinke with thy selfe, that no man can chuse, so casting the blame vpon others, and not thy selfe: I assure thee againe, that thou art but hollow. But proceed wee in this examination. Is all or thy chiefe care of the outside, and so that thou neyther doe nor speake euill, it seemeth not much materiall to thee what thou thinkest; and if thou canst refraine from beeing externally naught, thou little heedest or carest for the naughtinesse of thine hidden man? I affirme against thee then, that thou art but a whited tomb. But if thou haue a wakefull and suspicious eye vpon thine owne soule, and findest great cumber to keep it in order, seeing and abhorring the lewdnesse of it, and being much troubled within thy selfe for it, thou mayest be sure, that thou art true: for doubtlesse hee is good indeede, that is good within, and that strives to remoue away the sinfulness of his soule. But let vs goe a little more particularly to worke. Thou hast good knowledge of the Word of God; and what of that? Therefore thou

thou concludeſt, that thou art a good Chriſtian. I anſwer, thou colleſteſt amiſſe, for this may befall a *Iudas* and a *Balaam*. But what enſueth vpon this knowledge of thine? doth it heaue thee, and make thee liſt vp thy ſelfe with diſdaine of others, as of ſilly fellowes? and what ſhouldeſt thou care, what they ſay or thinke? then aſſure thy ſelfe, that for all thy great knowledge, thou art but a proud Phariſie, and a vile hypocrite: but doth thy knowledge ſerue to diſcouer to thee thine owne vileneſſe? So that by growing in knowledge, thou groweſt in contempt, and diſ-eſteeming of thy ſelfe, as ſeeing more and more thine owne wants; and therefore more reſpecting others, who (though perhaps they know leſſe yet) know what they do know, in a better manner? Then art thou true-hearted.

Againe, thou knoweſt very much; but yet ſomething thy credit, profit and pleaſure hang ſo in thy light, that thou canſt not know, but euen againſt the inward offers of thy ſoule to perceiue) remo-ueſt it out of the eye of thy minde, and art not willing to trouble thy ſelfe with thinking of ſuch matters, nor canſt not be made to vnderſtand: Know then, that this winking and blinking proueth thee falſe at heart. But if thou findeſt thy ſelfe willingly diſpoſed to acknowledge thoſe truths, that haue gone moſt againſt thee, & moſt croſſe thy luſts, and which thy fleſh is leaſt deſirous to ſee; thou mayeſt be of good comfort, in aſſurance of vprightneſſe.

Moreouer, thou beleueſt the Word of GOD; ſo doe the Diuells alſo: but tell mee; Haſt thou rooted the truth in thy ſoule, by much pondering

Doth thy knowledge make thee big a little in thine owne eyes?

Doth profit, &c. ſo hang in thy light, that thou art willing to know ſome truths, or no?

Doſt thou roote the word in thine heart, by much muſing on it?

GODS HVS BANDRY:

THE SECOND PART.

TENDING CHIEFLY TO THE
REFORMING OF AN HYPO-
crite, and making him true-
hearted.

AS IT WAS DELIVERED IN CER-
taine Sermons, and is now published.

By WILLIAM WHATELY, Preacher of the Word
of God in Banbury in Oxfordshire.

1. Cor. 4. 5.

*The Lord will bring to light the hidden things of darknesse,
and make manifest the counsels of the hearts.*



AT LONDON,

Imprinted by Felix Kyngston, for Thomas Man,
dwelling in Pater-noster-row, at the signe
of the Talbot. 1632.

3. Will glorify
himselfe by the
hypocrite.

peruert his patience and kindenesse, and turne the great mystery of our saluation, into a very fable, seeing that he is not good in good earnest, but in leſt, as one might well call it: and how then can it be otherwise, but that the wrath and indignation of God should burne against him euen vnto hell? seeing that in the last place he hauing fully purposed to glorify himselfe by all his creatures, findes none other way leſt, of reaping honour from the dissembler, but alone by magnifying his Iustice in his ouerthrow. For he neglects the offers of his loue, and refuseth to conuert, and wil not accept of saluation vpon those conditions, on which God would bestow it vpon him. Wee know all; that God hath made all things for his owne glory, in the cleere demonstration of his owne vnspeakeable excellencies by them, and of this end he can no more sayle, or be disappointed, then be defectiue in wisdom & goodnes, which, because they be essentiall in him, he can no more come short of perfection in them, then that hee can cease to be himself. Now the hypocrite, by the continuing such, doth make himselfe vtterly vncapable of becoming an actiue instrument to glorify the Lord, by performing that that is good in his sight: for fruitfull he will neuer be, his impotency arising alwaies from wilfulnes, or carelesnes, or both, seeing these twaine cannot at all or very hardly be separated one from the other: wherefore needes must he be made a passiue instrument of Gods honor, whether he will or no, seruing to declare his infinite iustice in his due destruction, by

by being forced to suffer the deserued punishment, which his grieuous wickednesse doth challenge at the hands of his righteousnesse. If it be objected, that God might conuert the hypocrite if he would: The answer is, By his omnipotent power he might, and so he might the diuels too, and the very prince of the diuels, Beelzebub himselfe. But wee must vnderstand, that the Lord hath set downe a certaine way and order of conuerting men vnto him, agreeable to the rules of his owne vnsearchable wisdom: euen such a way, as is in it selfe most plaine, sure and infallible, if the negligence and obstinacy of men doe not hinder, and such a way, as is most conuenient to procure the greatest honour that may be vnto him, in their saluation, and that is, that man himselfe should become a working instrument with God, to his owne conuersion and saluation. Which seeing the hypocrite will not doe, the Lord will neuer bee so ouer-gracious vnto him, as to bring him to heauen by another way, but will euen magnify himselfe in destroying him, because he neglected to take the right course that was shewed him, to doe himselfe good. So you see reasons enow on Gods part, why such branches should be separated from the Vine. Consider we of ourselves, and see if there be not more then cause of handling them with such severity. First, they thrust away saluation from themselves, as it is sayd of the Iewes in another case, Because they will not entertaine, and yeeld vnto the good motions of Gods Word and Spirit, that doe

Reason. 2.

From themselves rebear.

1. Thrast away saluation from them.

of God in this life may attaine to such perfection, as not at all to commit any sinne, (with such gay fancies they please to feed themselves, and their seduced followers.) Now it is most certaine, that these men are the most abominable and dissembling hypocrites in all the world, or else the most besotted and benumbed spirits: for their owne whole carriage, and continuall experience doth confute them, euen to themselves, and yet they will not see themselves confuted. If euer any of you meet with any foolish Hypocrite, offering to tel you a tale of such perfection, that he hopes to get, or that he hath gotten, or that may be gotten by any in this life, as neuer to sinne any more, neuer any more to need repentance: doe no more but turne him to Saint *Iohns* Epistle, and tell him, that he that saith he hath no sinne, deceiueh himselfe, and the truth is not in him. Bid him consult with *Salomon* againe, who propoundeth the question as of a thing impossible, *Who can say, his heart is pure?* and tell him againe, that the same *Salomon* knew what he said, when he said, that there is a generation which is pure in their owne eyes, but are not cleansed from their filthinesse: and tell him, that those branches in Christ which need no pruning, are sure (like a branch ouerladen with Grapes) through the conceit of their much fruitfulnessse, broken off from him: for he saith, that euery one remaining in him, needeth, and receiueh pruning; which were not needfull, if he were faultlesse. And so leaue the fond, deceiued, and selfe-conceited

conceited Hypocrite vnto himselfe, and haue no more to doe with him. For either he speaketh altogether against his owne heart, or else his heart is nought worth : as *Salomon* saith of the wicked ; yea, more hope is there of the saluation of the most desperate sinner aliue, then of such an one. For Christ alwayes turneth the full, empty away, and pronounceth a woe vpon these spiritually rich persons. Seest thou a man wise in his owne eyes, saith *Salomon* ? there is more hope of a foole, then of him. Surely he is wise in his owne eyes that thinketh he hath no sinne: wherefore we can haue little hope of him.

This ettrour is so contrary to all the feeling and sense of all Gods Saints, who are faine still to say with *Dauid*, *Lord, who can know his errors?* as that a man would maruel how any man, in whom there was euer any knowledge of the Word, and any shew and beginning of goodnesse, should bee so farre seduced and drawne away, as to entertaine such an opinion. But the cause is manifest: hypocrisie is alwayes accompanied with pride; and the growth of hypocrisie breeds also a growth of pride, and pride swels out the eyes, that a man cannot see the cleereest truthes.

And thus haue we briefly discouered vnto you these errors, to rectifie your iudgements. For if the words of Christ be true, these opinions that are directly opposite vnto the truth contained in them, must needs be false. Now heare some other vses to rectifie your practice also.

CHAP. VIII.

*Containing a second vse of the poynt, stirring vp
the seruants of God to an holy long-
ing for death.*

*Vse 2.
we should long
for the time of
our dissolution,
when we shall
be perfectly
freed from
sine.*

SEE heere then how great cause wee haue to follow the Apostle *Paul*, and to long that wee were once dissolved, and perfectly vnited vnto Christ, that (as hee prays for vs) being where he is, and seeing his glory, we might be perfectly like him, in a spotlesse purity and holinesse. Impatient folkes are many times so tormented with worldly crosses, (made so troublesome vnto them alone by their owne folly and pride, whereby they neglect to see God, and to stoope vnto him in crosses) that they are euen altogether weary of their liues because of them, and out of a kind of stomackfull fullennesse against God, as once *Jonas*, or else a feeble sinking vnder the burthen of misery, as once *Eliab*; they euen thinke with themselves, I would I were dead, and are bold to trouble God with that vn-sauoury petition of making an end of their daies, that they may be rid of their crosses: which they haue neither patience enough to beare for the present, nor hope enough to looke for a good issue out of, for the time to come.

But (my brethren) consider, Haue you not other and worse things to be weary of, then crosses, and for which, if for any thing, to be weary of life

life also, as of a burthen, which you long to be removed from off your shoulders? Hast thou not pride, passion, worldlinesse, ambition, lust, enuie, vaine-glory, blindnesse, hollownesse, deadnesse of heart, and a thousand more, besides these corruptions within thee, which giue thee farre iuster cause of panting for the period of thy dayes, and wishing that thy life heere might bee but short, then the frowardnesse of a yoke-fellow, the stubbornnesse of a child, the meannesse of thine estate, the falsenesse of thy friends, the power and fury of thine enemies, or any other crosse (if any be) worse then these? Ah, wee haue not sufficiently informed our selues of the loathsomnesse of sin, neither are we sufficiently heauie laden with the sense thereof, if the cumberfomnesse of this doe not cause vs, even in the time of our greatest immunity from other miseries, to couet our departure hence. If sicknesses make men cry for death, because they be terrible to the body; how should not the sicknesses of the soule make vs much rather to seeke for it, seeing wee shall not cease to suffer the fits of this disease, till death be sent to seuer our soules from our bodies, and both from our corruptions? But death at once with a most happy paricide (as I may terme it) kills both it selfe, our last foe, and sinne its mother, our first foe, and sorrow its sister, our daily foe. That one pang which puls away the soule from the body, doth also pull away sinne both from the soule and the body. O most desireable pang, and worthy to be thirsted after, more then any earthly